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The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VIII.—(LVIII).—MARCH, 1918.—No. 3.

THE HOLY LAND AND THE GOOD FRIDAY COLLECTION.

ONE of the most important developments of the present great World War is the redemption, by a Christian army, of the Holy Land from the despotic rule of the Turk. Had lots been a little differently cast, and, as of old, had all Christian nations been aligned together, the capture of the Holy City would have been universally celebrated as never victory before since Godfrey of Bouillon marched into Jerusalem at the head of the valiant Crusaders on that memorable Friday afternoon of 15 July, 1099. But Providence has ordained otherwise. It is, however, doubtful whether the rejoicing is less among the Catholic nations of the Central Allies than among the rest of the Christian world. Be that as it may, the capture of Jerusalem on 10 December, 1917, by the British Army, has focussed the attention of Christendom on the Sacred Places of that and other cities in Palestine.

On this momentous occasion in the history of Christianity it will not be amiss to take more than a cursory glance at the places which have passed, after more than eight hundred years of Turkish rule, into Christian possession; to see how those sacred testimonies of the earthly life of Jesus Christ have been preserved to the Catholic world and to Catholic worship Involuntarily our minds go back to the first and subsequent great movements among the Christian nations of Europe, organized, financed and bravely undertaken, with the pronounced purpose of bringing those tangible proofs of the true Religion of Christ into the very midst, as it were, of Christianity. Learned discussions had long been held establishing the authenticity and veracity of the divinely founded Church

of Christ; and that Church, after infinite labors, trials and suffering, had won the whole of Europe to its cause. But the eye of those ages was practical and it looked for more than dogmatical decisions. It wanted to see with its bodily eyes and to touch with its own hands the Tomb of Christ, which had contained His lifeless Body, and from which had He not risen, " all our teaching would have been in vain ".

Whatever modern critics may say of the Crusaders, they cannot rob them of that noble ideal, of that lofty and inspiring affection of the children of the Church of Christ for the earthly witnesses of their Divine Saviour's life, passion, death, and resurrection. And this ennobling spirit has formed part of the Christian creed from the beginning. Down through the centuries it has sped, firing writers and poets with the loftiest themes in literature. But, if the glamor of the Crusaders was so bewitching, it was in marked contrast to the advance made by the Poverello of Assisi, who, in 1219, bearded the Moslem Sultan in his den, and won from him a *carte blanche* to go through the Holy Land unmolested.

Shortly after, in 1291, the last of the Crusaders were driven from Acre, their only remaining stronghold, and when they sailed for Europe, there went with them the few of the Secular and Regular clergy who had settled in Palestine during the Crusading period. Thus the Franciscans remained the sole guardians of the Holy Places, an office which they have faithfully filled to this day, in spite of the more than seven centuries of persecutions, anxieties and sufferings of every description, which have failed to separate them from their Seraphic inheritage. The foundation of the custody of the Holy Land, the bulwark of Christianity in the Orient, was, naturally, at first, a very modest undertaking, but it grew, as all the works of Saints grow, until to-day this Custody is one of the most extensive missions of the Church, comprising Judea, Galilee, Phœnicia, Syria, Armenia, Egypt, and the Island of Cyprus, with a personnel of five hundred Franciscans. These have immediate charge over 55 sanctuaries; 60 convents and hospices; 42 parishes, with a population of nearly 100,000 people of the Latin Rite, and nearly 1,000, of Oriental Rite; 58 schools, providing for some 5,000 children; 5 orphan asylums, taking care of over 300 orphans; 7 large and well equipped dis-

pensaries, from which medicines are supplied, *gratis et amore Dei*; 1 Seraphic college; 1 commercial college; 6 study houses; 10 trade schools; 496 houses for the poor, where they are lodged gratuitously; 9 hospices for pilgrims, where board and lodging are given free to well-nigh 20,000 visitors to the Holy Land every year from every part of the world, irrespective of their creed.

The chief scope of the Custody of the Holy Land is to preserve the sacrosanct shrines and to maintain worship there; to receive pilgrims; to give them hospitality and to accompany them during their sojourn in Palestine; to work for the conversion of the schismatics, Turks and all those who are in the darkness of error; to look after parishes; to instruct and educate the young, both in schools and orphan asylums; to assist the sick and the poor, not only in spiritual matters, but corporal also, procuring for them homes, clothing, food, medicines, and other necessaries of life—a sufficient and complex amount of work, certainly, to engage the continuous attention of the Religious stationed there. On this account, too, the Franciscans have never given themselves wholly up to modern scientific research, although there have never been wanting men of recognized worth and intellectual activity to uphold, in season and out of season, the authenticity of the sacred charges committed to the care of the Franciscan Order. Coming into possession of places the history of which went back to Apostolic times, and sometimes further back still, the one jealous care of the Franciscans was to safeguard them, in the name of the Church, for the consolation and spiritual welfare of the Christian world.

Such a work, sacred and all important, during the reign of Catholic kings and princes, was rendered less difficult, and to a certain degree more easily accomplished, by the magnanimous rivalry among them to succor the Holy Places. But when this source of assistance failed them, how was it possible for the Franciscans, armed only with the cross, to carry on their stupendous mission among a Christian-hating people? How were they to triumph over the fanaticism of Moslem and Turk, the perfidy of the Greeks, the scheming ambition of the Armenians, as well as the innumerable tribulations brought upon them from many other sources?

Although, thank God! the bright spark of Christianity is not entirely spent in Europe, the success of the Franciscans in their noble work of self-sacrifice for the preservation and maintenance of the Holy Places, is due mainly to-day to the enduring love of the faithful all over the world for the sacred witnesses of mankind's Redemption by the Son of God. Time and again the Vicars of Christ in the Chair of St. Peter have raised their voices to stimulate this love and to recommend unstintingly to the bishops that, in their churches and among the faithful under their jurisdiction, they should make known the needs of the Holy Places, needs which yearly increased under the rapaciousness of the Turk, according to the progress made by the patient labors and unwavering perseverance of the Franciscans. The urgency of these needs in the Holy Land may be judged from the earnestness of the various Papal appeals and the severity of the injunctions imposed.

Pope Gregory XV in his Bull which begins *Alias a felicis*, dated 18 November, 1622, forbids anyone, under pain of excommunication, to use for any other purpose alms destined for the missions of the Franciscans in the Holy Land. Urban VIII excommunicates all those who retain or dispose of these alms in any other way whatsoever, and commands all prelates, under pain of mortal sin, to take up a collection three times a year in their dioceses. Pope Innocent XI issued the same command and the same excommunication, as also did Alexander VIII. The number of collections was reduced to two by Benedict XIII, who ordered all prelates, bishops and superiors of Religious Orders, to take up a collection in their churches at least twice a year, one in Advent and the other in Lent, for the Holy Places. The same Pope imposes the obligation on the bishops of reporting, when on their visits *ad limina*, on the action taken in this matter. Pope Clement XII commands all prelates and all preachers to explain to the people twice a year, at least, the needs of the missions of the Holy Land. This command was also given, under pain of excommunication, by Popes Benedict XIV, Clement XIII, Clement XIV, Pius VI, and other Sovereign Pontiffs.

If, however, the representatives of Christ on earth had so earnestly and sternly endeavored to foster among the faithful a love for the Holy Places during so many centuries, it re-

mained for the immortal Pope Leo XIII, to combine in his famous Brief, *Salvatoris ac Domini Nostri*, all the tender solicitude and all the paternal severity of his predecessors. This may best be gathered from his words.

> We, . . . direct our special and chief pastoral solicitude to this, that the witnesses of so great and blissful a mystery that are still extant in the city of Jerusalem and the vicinity, be preserved with the greatest and most reverent care possible, [reminding us that] when these had again fallen beneath the power of the infidels, and the Friars Minor of the Order of St. Francis of Assisi were alone permitted to guard those places; they [the Popes] according to time and matter, never ceased to make provisions in whatever manner they could, at least for their custody and for the existing needs of the same Friars, whom neither the dire perils of persecutions, nor vexations, nor torments, ever deterred from so great an undertaking. They, therefore, by word of mouth and also by Letters Apostolic, earnestly and repeatedly, enjoined upon the Patriarchs, Bishops and other Prelates throughout the world, to urge the faithful entrusted to their care to offer and to gather alms for the keeping of these Holy Places . . . declaring unanimously, that, in virtue of holy obedience, every year certain days were to be set apart by every Ordinary, in all the dioceses of the world, for the collection of alms for the Holy Places. . . . We, therefore . . . do, by these presents, for all the future, decree that our Venerable Brethren, the Patriarchs, Archbishops, Bishops and the Ordinaries of every place in the world, be bound, in virtue of the holy obedience, to see to it that in every parish church of their respective dioceses the needs of the Holy Places be recommended to the charitableness of the faithful, at least once a year, namely on Good Friday, or on some other day to be set apart likewise once a year.

And to this solemn command, imposed *sub gravi,* Pope Leo adds:

> By the same authority, we expressly interdict and forbid that anyone dare or presume to convert or change to any other use the alms in whatever manner collected for the Holy Land. Therefore, we ordain that the alms thus collected be turned over by the pastor to the Bishop, by the Bishop to the nearest Franciscan Commissary of the Holy Land; and it is our will that he send them, without delay, to the Custos of the Holy Places at Jerusalem, as is customary.

This important Brief, issued 26 December, 1887, testifies to the never-ceasing vigilance and interest of the Supreme Pon-

tiffs for the welfare of the Holy Places. And if this may be said with truth of Christ's Vicars in general, much more so is it true of Pope Leo XIII. From his able pen there came on 20 February, 1891, an Encyclical confirming in the strongest terms the grave injunctions laid down in the Brief of 1887.

> The Sacred Congregation of the Propaganda has recently subjected to a careful examination all that has reference to the necessities of the Mission of Palestine, and to the control and administration of the treasury, which is in charge of the Friars Minor of the Franciscan Order for the care and custody of the Holy Places . . . considering the supply of alms collected, the Congregation finds this to be altogether insufficient for so great a burden. The income of the custody of the Holy Land is shown to be derived from three sources. Part of this sum comes from the offerings at the Sanctuaries, from the surplice fees, and the stipends of Masses celebrated by the Franciscans; part from the collections [Good Work of the Holy Land], which the Friars by their own efforts take up throughout the entire world; and a part from the alms collected on Good Friday in the churches of all countries.

The result of this examination and review served but to fire the zeal of the great Pontiff, and, with equal force he says:

> . . . order is given that the Letters Apostolic, dated 26 December 1887, beginning with the word *Salvatoris,* must absolutely be put into execution by all whom they concern, and that the collection of alms to be made for the Holy Land, once every year, on Good Friday, or on any other day within the year, may not in any wise be changed or applied to other uses, but that the total amount must be promptly sent to the Right Reverend Custos of the Holy Land by the Commissaries of the Order of St. Francis from all parts of the globe, every dispensation being for the future recalled.

A confirmation of the above-mentioned Brief, *Salvatoris ac Domini Nostri*, of Leo XIII, was given at the Vatican by the saintly Pope Pius X, in a *chirographum*, dated 23 October, 1913, in the following words: "In order to relieve the needs of the Holy Land . . . we, by our authority, confirm all that our predecessor, Leo XIII, of happy memory, decreed in his Letters Apostolic, *Salvatoris ac Domini Nostri*, dated 26 December, 1887."

The brief summary of the missionary activities of the Franciscans in the Holy Land presents an amazingly large field for the outlay of the alms collected annually throughout the entire world. To these, however, must be added a few particular items, which will more readily convince, even the most skeptical, of the extreme timeliness and urgent need of such strong exhortation from the Holy See.

The following statistics were taken from a Report of the Right Reverend Robert Razzòli, Custos of the Holy Land, to the Propaganda covering a period of five years, from 1903 to 1908.

Maintenance of worship and restoration of Shrines..	$215,285.49
To the poor in money, clothing, etc.....	398,996.60
Building and repairing schools.....	120,076.72
Hospitality to the pilgrims.....	118,887.20
Trade schools and workshops.....	149,774.41
Extortions by the Turkish Government.....	56,071.50
Orphan asylums	44,253.25
Honorarium to the Patriarch of Jerusalem.....	75,000.00
Honorarium to the Delegate Apostolic of Egypt....	3,688.00
Salaries of Sisters and Christian Brothers.....	19,332.00
	$1,201,365.17

The Report closes with the observation that, during those five years, 300,000 Masses were celebrated for the Benefactors of the Holy Land.

After this passing glance over the field of Franciscan activities in the Holy Land, made possible, to a great extent, by the Good Friday collections in the United States, and after weighing a little the figures presented, the necessity and urgency of every encouragement from the Sovereign Pontiffs becomes apparent. The need, however, of the activity and generous coöperation of the faithful is equally necessary if the precious heirlooms of our holy religion are to be kept with decorum and beautified by the service left to us by our Lord and Saviour, Jesus Christ, and if those hallowed witnesses of the Divine Redeemer's life, passion and death, are to be worthily preserved to Christianity.

Apart from the grave obligations imposed by the Pontifical authority, it cannot be denied that those sanctified scenes of

Palestine are dearer to every Christian heart than any other in the world. For this reason the *onus* of the duty becomes a true labor of love, appreciation and thanksgiving to the Saviour for all that He has done for us. Nor should the promised returns of such a labor be reckoned of little account. For if charity to the poor be so eminently praised in Holy Scripture, how much more will that be extolled, and how much more agreeable to God, when it is done to maintain in a becoming manner places so dear to the Heart of our Redeemer, who sanctified them by His presence here upon earth, and to persons whose only motive is to preserve to mankind the memory of the work of Christ upon earth?

Will this labor of love cease now that the dawn of a golden era is breaking over the hills that Jesus loved? Will Christian charity wane when the demands for help may be more efficiently and successfully met? What a shame it would be, indeed, for the Catholic world, if it failed to succor the good work of the Holy Land at this most opportune time! What, for example, would the Turks, who show such extravagant and lavish veneration for their shrines, think? How would all the rest look upon us, were we, the true followers of Christ, to abandon or neglect the sanctuaries of the Holy Land? What idea would be formed by schismatics, Turks and Jews of our holy religion, which we preach as founded upon charity and love of our neighbor, if they should see especially the ministers of that religion leaving the poor in misery, the orphans in destitution, in ignorance, in danger of losing their faith, and the Holy Places to crumble away from the sight of man?

Thanks be to God first, and then to all true Christians, the Franciscans have been able to maintain the holy shrines becomingly, to assist the poor, as our Faith commands, to educate and instruct the orphans and to enable them to pursue an honorable livelihood in the world. May this good work continue and may these few words incite to still greater efforts that love for the holy shrines! May the recurrence of the time for the Good Friday collection mark the rising tide in the alms given for the maintenance and preservation of the Holy Places in Palestine.

FR. GODFREY HUNT, O.F.M.
Commissariat of the Holy Land, Washington, D. C.

THE UNIFICATION OF CATECHETICAL INSTRUCTION.

[*The following article has been examined and approved by competent authority at Rome.*—EDITOR.]

THE unification of catechetical instruction has long been sought in the Church. The great diversity of catechisms that exists everywhere is confusing. Not only in different countries and provinces, but even in particular dioceses, there is often found a multiplicity of catechisms. This lack of uniformity in texts sometimes proves to be a hardship and a hindrance for our children. In these days of industrialism there is much moving from place to place. The children very frequently find another and strange text-book of religious instruction in their new home. The teachings of faith are set down in forms and expressions to which they are not accustomed. So many and so great are the divergences, at times, that they might almost suggest to young minds a diversity of doctrine in the Church.

The Fathers of Trent recognized the need and utility of unity in religious instruction. They felt that unity of faith can best be preserved and taught by uniformity of teaching and expression. Hence they set about the task of establishing this uniformity for the whole Church. In those days text-books had not yet attained their present-day popularity. Teaching was still largely confined to oral instruction. For this reason it was quite natural that their efforts should be confined to the office of preaching.

The Tridentine Fathers decided upon a Catechism for the guidance of priests in the work of pulpit instruction. It is known as the Roman Catechism or the Council of Trent Catechism. This excellent work was the solution of the problems for that day. It was intended to effect unity of popular instruction. It was enjoined upon the priests of the world. Henceforth they should form the method and matter of their religious instruction after the model of this fundamental treatise.[1]

Great indeed was the work of Trent. Yet it had been given only for the guidance of the teacher. It had not extended to the text-book.

[1] *Catech. Rom. in Praef.*

With increased facilities for printing, the number and variety of catechisms grew apace. The need of uniformity in religious instruction now began to be felt more than ever. It became the constant concern of many great Pontiffs.

Pope Clement XIII thus forcefully condemns the evil:

Duo mala extiterunt: alterum, quod illa fuerit in eadem docendi ratione prope sublata consensio, oblatumque pusillis quoddam scandali genus, qui sibi ipsi jam non amplius esse videantur in terra labii unius et sermonum eorumdem; alterum, quod ex diversis variisque tradendae catholicae veritatibus rationibus ortae sunt contentiones, et ex aemulatione, dum alius se Apollo, alius Cephae, alius Pauli se dictitat sectatorem, distinctiones animorum et magna dissidia: quarum dissentionum acerbitate nihil ad Dei gloriam minuendam exitialius putamus, nihil ad extinguendos fructus, quos e christiana diciplina aequum est fideles percipere, calamitosius.[2]

There seems to have been a constant and almost universal desire for the unification of catechetical instruction. Ever since the days of Trent nearly every synod and council in the Western Church has taken up the question. They have voiced their disapproval of diversified texts, and have urged some form of unity.

The idea of unified methods and texts would seem to follow naturally from unity of Faith. It was from this fundamental truth that the idea of a universal catechism grew and developed. A uniform text seemed to be the only practical means of preserving unity of teaching in the Church. Hence the conviction became more and more general that there should be but one official Catechism for the Church Universal.

The Fathers of the Vatican Council took up the question in deep earnest. They were convinced that unification in doctrinal instruction was necessary. They felt that the work of Trent should be completed. The time seemed ripe to fulfil the desire of more than three centuries.

The Tridentine Fathers had been obliged to content themselves with relative unity. The expression of doctrine had been left to the discretion of the individual teacher. Now that very expression would be determined, one simple text would be placed in the hands of the faithful throughout the world.

[2] Const. *In Dominico agro*, 14 June, 1761.

The Vatican Fathers selected the little Catechism as the principle of unification. But the task of fixing the character of this little book was grave and difficult. Long and many were the discussions "de parvo catechismo pro universa Ecclesia conficiendo". Cardinals, archbishops, bishops, and other Fathers discussed the advantages and disadvantages of the work. They had studied the problem from every point of view. Clearly they saw the difficulties that lay before them. Nevertheless they recognized the great need of unification in religious instruction.

They were decided upon a universal Catechism. The task of formulating the schema for the decree was entrusted to the Committee on Ecclesiastical Discipline. The schema proposed was twice revised before it was ultimately adopted. It is a document which throws much light on the question as they saw it in those days.

The schema[3] opens with mention of the Church's untiring

[3] XII. SCHEMA CONSTITUTIONIS DE PARVO CATECHISMO JUXTA EMENDATIONES A CONGREGATIONE GENERALI ADMISSAS REFORMATUM.

Pius Episcopus, Servus Servorum Dei: Sacro approbante Concilio: ad perpetuam rei memoriam.

De Confectione et Usu Unius Parvi Catechismi pro Universa Ecclesia.

Pia Mater Ecclesia Sponsi sui Salvatoris Jesu Christi monitis atque exemplis edocta praecipuam semper curam ac sollicitudinem erga pueros impendit, ut lacte caelestis doctrinae enutriti ad omnem pietatis rationem mature informarentur. Hinc sacrosancta Tridentina synodus nedum episcopis mandavit, ut pueros fidei rudimenta et obedientiam erga Deum et parentes diligenter doceri curarent (Sess. XXIV, cap. 4 de Reform.); sed illud praeterea faciendum censuit, ut certam aliquam formulam et rationem traderet christiani populi ab ipsis fidei rudimentis instituendi, quam in omnibus ecclesiis illi sequerentur, quibus legitimi pastoris et doctoris munus esset obeundum (Sess. XXIV, cap. 7 de Reform. Catech. Rom. in Praef.). Id vero cum ab ipsa sancta synodo perfici non potuerit, ex ejusdem voto (Sess. XXV Decr. de Indice lib. Catech. &c) Apostolica haec Sedes ad optatum exitum, Catechismo ad Parochos in lucem edito, feliciter perduxit. Neque hic consistit: sed Tridentinorum Patrum menti cumulatius respondere cupiens, ut unus deinceps idemque modus in docendo et discendo christianam doctrinam ab omnibus teneretur, parvum quoque pro pueris erudiendis Catechismum a Ven. Card. Bellarmino ipsa jubente exaratum, approbavit omnibusque Ordinariis, Parochis aliisque ad quos spectabat commendavit. (Clem. VIII, Brev. *Pastoralis* 15 Julii 1598; Bened. XIV, Const. *Etsi minime* 7 Feb. 1742).

Cum autem hac nostra aetate ex ingenti in diversis Provinciis atque etiam Dioecesibus parvorum Catechismorum numero non levia oriri incommoda compertum est; idcirco Nos, sacro approbante Concilio, ob oculos habitis imprimis praedicto Ven. Card. Bellarmini Catechismo, tum etiam aliis in christiano populo magis pervulgatis Catechismis, novum auctoritate Nostra latina lingua elucubrandum curabimus, quo omnes utantur, sublata in posterum parvorum Catechismorum varietate.

Operam vero dabunt in singulis Provinciis Patriarchae vel Archiepiscopi,

solicitude for the religious instruction of children. Cardinal Bellarmine's Catechism is suggested as a model for the new text. The "parvus catechismus" is to be prepared in Latin. Translations will then be made in the different provinces by the authority of the archbishops and bishops. This little text will serve for beginners. Further instruction may be added; more advanced instruction may even be printed together with this little Catechism. The official text, however, must ever be set down so as to appear clear and distinct in itself.

On the fourth of May 1870, this schema was submitted to the vote of the Fathers. There were 591 present. Amongst them were 34 cardinals, 7 patriarchs, 8 primates, 93 archbishops, 407 bishops, 15 abbots, and 21 generals and vicars general. The vote was as follows: 491 voted *placet*, 44 voted *placet juxta modum*, and 56 voted *non placet*.

The opposition to the proposal was mostly of minor import. Some suggestions were made: "Non imponatur episcopis antequam sit perfectus et ab ipsis examinatus." Another runs: "Non placet nisi ipsummet catechismum videam." Some were opposed to the obligatory clause: "Aliqui Rmi. Patres volunt ut commendetur catechismus, non autem praecepto imponatur." An American bishop says: "Catechismi acceptatio non sit obligatoria antequam certiores reddamur eum apte convenire gregibus nostris in America Septentrionali. Expugnetur etiam mentio catechismi Card. Bellarmini." [4]

collatis prius consiliis cum suis Suffraganeis, deinde vero cum aliis Archiepiscopis ejusdem regionis et idiomatis, ut illius textus in vulgarem linguam fideliter vertatur.

Integrum autem erit Episcopis, ejusdem parvi Catechismi usu pro prima fidelium institutione absque ullis additamentis jugiter retento, ad eos uberius excolendos et contra errores, qui in suis forsan regionibus grassantur, praemuniendos, ampliores catecheticas conficere institutiones; quas tamen si una cum textu praedicti Catechismi, et non seorsim, edere voluerint, id ita fieri debere mandamus, ut textus ipse a Nobis praescriptus ab hujusmodi institutionibus patenter distinctus appareat.

Denique cum parum sit Catechismi formulas memoriae a fidelibus mandari, nisi ad illas pro cujusque captu intelligendas viva voce adducantur, et hac ipsa in re maxime referat, ut una sit tradendae fidei ad omniaque pietatis officia populum christianum erudiendi communis regula atque praescriptio (Cat. Rom. in Praef.); hinc omnibus, quibus hoc docendi munus impositum est, usum memorati Catechismi ad Parochos, uti saepe alias Praedecessores Nostri, ita Nos summopere commendamus.

(*Ex Act. et Decret. Sac. Conc. Recent.*, tom. 7, pp. 666-667. *Collectio Lacensis*, Friburg. Brisg. 1890.)

[4] *Acta et Decret. Sac. Conc. Recent.*, tom. VII, *Collectio Lacensis*, 1890.

Obviously those who voted *non placet* had difficulties other than the idea of a universal Catechism. The Fathers were practically unanimous in their desire for unification. They simply held different views on the manner of attaining this end

The proposed schema was never enacted as a decree. It was left amongst the unfinished affairs when the Council was suspended.

After fifty years, our Holy Father Benedict XV takes up the work where it was interrupted by the Vatican Council. The time now seems auspicious for its completion. This momentous work, begun nearly four centuries ago, will be now resumed in the light of another century. The idea has grown and has been perfected with the lapse of time. The wise experience of nearly four hundred years is the foundation upon which the new undertaking will rest.

Great difficulties indeed beset the task of unifying catechetical instruction for the world. There are differences of race, conditions, and education. There are regions in which religious instruction extends over a period of many years. There are others in which it covers a very short period. The needs of the faithful differ according to places. Some dwell amid error and seduction in the larger centres. Others live in the quiet of rural communities where faith and piety abound. These and many other differences would seem to argue strongly against unification. Indeed it would be difficult to compile one simple text that would be suited to all these diversified requirements.

No one understands these difficulties better than Pope Benedict XV. He has studied the question from every side. He has pondered over the needs of his spiritual children in all parts of the world. His plans embrace the wise solution of the problem with all its obstacles. He will carry out a project that is far greater than the issuance of a Little Catechism for the universal Church. He will establish a unified system of religious teaching that will be universal. He will institute a unification of Christian doctrine that will be all-comprehensive.

The Holy Father intends to promote the work of religious instruction. Hence his system will not be restrictive but expansive. It will supply the needs in all places and conditions. At the same time, it will provide for future progress in the work.

The new system of catechetical instruction will be of necessity superior to any system now in use; else it would be retrogressive. For the same reason it will be broader in its scope than any course of Christian doctrine that is followed to-day. It will be the quintessence and the perfection of all present-day courses and systems.

This is the progressive, the beneficial form of unification. It establishes a standard that is high enough for the broadest demands. It is the unification that is adapted to every stage of development in the work. It must not and will not retard the progress of one single child. It is being prepared to perfect the knowledge of Faith in all. It will supply the varied needs of the whole Church. It will establish order and method in religious teaching. It will make the Church truly a graded and well-regulated school.

The Church is indeed the school of Christ. The Pope is the Supreme Teacher in this divine school. He is the earthly Vicar of its divine Founder. His office is to teach and preserve amongst the faithful the unity of doctrine delivered by Christ and the Apostles. He will now unify the teaching methods of this world school. He will introduce uniformity of text-books into its courses.

The preliminary work has already begun. Copies of all the different Catechisms have been sent in by the bishops of the world. Those that are written in strange languages are now being translated into one of the familiar tongues. These Catechisms will be used as directive matter in the compilation of the new texts.

The proposed doctrinal unification will be a kind of codification. It will do for Christian doctrine what the new Code has done so admirably for Canon Law. It will be in reality a codification of Christian doctrine.

The plans for this great work are necessarily somewhat indefinite. Soon three theologians will be selected to make separate drafts of the general text. They will work apart and individually. Meanwhile a commission will be appointed for the completion of the work. This commission will examine the three texts submitted. It will select one of them; or it will compile one single text from the three.

The text thus decided upon will then be sent to the bishops of the world. They will be asked to offer suggestions for the perfection of the work. Naturally the character of the work will be determined largely by the information received from the Episcopate. Hence the present specification of the work can be only tentative.

It is planned to have one general text. Of course the nature of this text can only be conjectured as yet. Nevertheless, the Holy Father intends to make a true *codification* of Christian doctrine. Hence it can be readily supposed that the general text will follow the outline of the Canon Law Code. Doubtless the teachings of the Church will be set down in brief paragraphs after the manner of the canons in the Code. Hence they would take the form of clear and concise propositions. The completed text would thus constitute a positive and detailed expression of Catholic teaching. It would be an official Catholic Creed, a true *Symbolum Catholicum.*

It is intended to make this general text the official body of religious instruction for the universal Church. Both its wording and content will be enjoined authoritatively for the instruction of the faithful throughout the world. Unchanged and *ad litteram* it will be obligatory for all Christendom.

This *codification* of Christian doctrine will form a complete profession of Catholic Faith. It will be an official list of the truths taught by the Church. It will be the basis upon which unity of teaching will rest. In itself it will not be that unity.

Those who know the Holy Father's intentions best feel that the general text is merely the foundation for his great work of unification. Undoubtedly a complete series of Catechisms will be compiled. They will be graded according to the capacity of children at different ages. There will be elementary Catechisms for the little ones. There will be more advanced Catechisms for the larger children in the different degrees of their natural development. Even high-school and college students may now hope for a Catechism adapted to their needs.

The Catechetical Commission will have a long and arduous task. Its work will probably extend over a period of four or five years. When the texts have been finished by the Commission, they will be submitted to the Congregation of the Holy Office for final scrutiny. They will then be taken to the Sovereign Pontiff for his official approval.

Evidently the Holy Father intends to maintain an especial personal interest in this undertaking. It is a work in which he has long been deeply interested. He considers catechetical instruction a work of prime importance. When he was Archbishop of Bologna, he advocated unification of religious instruction. In a fervent allocution to his clergy, he urged not only zeal but also unity of method and expression in their teaching. He pointed out the evils of diversified texts and systems. At the same time he described the benefits of unity. It is desirable, he said, that eventually parents and children study the truths of Faith in the same form. This will enable parents better to assist in the religious instruction of their children. He also mentioned the benefit of the uniform text for those who change their habitation.

The Holy Father lays stress upon method in teaching. He says that truths memorized by the children without understanding are of little or no value to them. The truths should be regulated to the capacity of the child. There should be a gradual progression in the child's knowledge. New truths should be always based upon truths that are known. In this way there takes place that natural transition of the intellect from the known to the unknown. It is easy to understand, then, that the Holy Father is planning a well-graded series of Catechisms.

This catechetical work reveals the strong character of our great Pontiff. In the midst of the world sorrow and care that he bears in his heart, he is lifted up in hope for the future. In the darkest hour of destruction he is planning the reconstruction. He is building for generations to come, as the great always build.

Divine Providence knows how to raise up the right man in the great crises of the world. With his keen vision of humanity, the Holy Father has gone straight to the root of human ills. He has set out to strengthen men's faith in God. By a world-systematization of Christian doctrine he would rebuild the shattered foundations of nations. He would bring the Truth of Christ more clearly and more methodically before men's minds. This Truth alone can save the nations.

Modern philosophers have recast human society. They have builded with skill. But they forgot the keystone of the

arch. They did not include God in their system. Hence they made a world in which peace cannot endure. For, if the earth is a godless paradise to which men are ultimately destined, then the idea of justice is a myth. Might becomes the only logical law.

The brotherhood of man is founded on the fatherhood of God. It is this fundamental truth that impels Pope Benedict XV to turn to the little Catechism. Therein the nations will learn again to whisper the words: "Our Father, who art in heaven!" He is leading the nations back to the simplicity of the Sermon on the Mount.

The Sovereign Pontiff sees the great dangers of to-day. He hears men in high places thundering against authority. He sees the most sacred rights of humanity violated. Instinctively his paternal heart turns to the little ones; he fears for their safety. He would plant the knowledge of Faith deep in their hearts. He would teach them to know the Truth that leads to God. He would build up a bulwark of intelligent Faith against the errors that are ravaging humanity.

Many are the benefits that will follow the unification of religious instruction. A universal text of Christian doctrine for the world will be an imposing fact. It will make a deep and constant impression upon the faithful. Even the children will realize more fully the meaning of Catholic unity. More clearly than ever they will understand that the same holy doctrines are taught in all parts of the world. The very text that they study is studied by children of every nation on earth.

Through the universal text of Christian doctrine the supreme authority in the Church is, as it were, brought into direct contact with every soul. The words of doctrine pass unchanged from the Sovereign Pontiff even to the least and simplest child.

This unification should also make a deep impression on the minds of our separate brethren. The earnest inquirer may now be fully satisfied. He can now have a simple, complete, and official statement of Catholic teaching. It is the first time in nineteen centuries that such a statement has been issued by the supreme authority in the Church. Other Catechisms have contained the doctrines of the Church, it is true. They have been approved by competent authority. There could be no reasonable doubt as to the exactitude of truth which they con-

tained. They seem, nevertheless, to be provincial in character. Whilst they contained the teachings of the universal Church, they were not in themselves universal.

Now we can put into the hands of our separated brethren a little book that is as universal as the Church. It will bear the seal of supreme authority. It will contain the official Creed of the Catholic Church throughout the world.

The very conception of unified, universal teaching is inspiring. It seems to make the unity of Catholic Faith more manifest. Surely it will serve to draw the minds and hearts of the faithful more closely together. A simple text will bear the Faith of Christ back to the nations of the world. It will bring to them that sublime Truth in all its native beauty and simplicity. The teachings it lays before the world to-day are as pure as they were when they fell from the lips of Christ nineteen centuries ago.

RODERICK MACEACHEN.

Rome, Italy.

THE CHRISTIAN EPISCOPATE IN IRELAND BEFORE ST. PATRICK.

IT is not very widely known that there are perceptible traces of pre-Patrician Christianity in the land that St. Patrick evangelized. Many there are who look on St. Patrick not only as the Apostle of the Irish but as the introducer of the true faith and civilization to the land of the Gael. St. Patrick, beyond cavil, is Ireland's Apostle. He it was who established the kingdom of Christ throughout the country. The conversion of its kings and chieftains must be credited to his work; hence he deservedly occupies the prominence which history assigns him in ecclesiastical traditions as the Apostle of the Irish people.

To call St. Patrick the pioneer of Catholic belief and the first teacher of the faith in Ireland detracts somewhat from his less fortunate predecessor Palladius, whom Pope Celestine sent to Ireland in the year 431. While Palladius did not meet with great success, it does not seem preposterous to think his efforts bore some fruit. He founded three churches during his stay among the Gaels, and these at least must have had their Christian communities, small though they may have been. But, anterior to Palladius, was there Christianity in Ireland? Bol-

landus, in commenting on the lack of success which characterized the work of Palladius, says, " It is probable that he found more converts than he made." If he found Christians in Ireland, then, his commission, as it is recorded in the *Chronicon* of Prosper of Aquitaine, becomes straightway intelligible. That record reads: "Ad Scotos [1] in Christum credentes ordinatur a papa Celestino Palladius." The words imply that not only were there Christians in Ireland before St. Patrick's time but that they were there in some numbers even before Palladius. The word " credentes " opens up a view of Ireland which the too eloquent panegyrists of Patrick appear to ignore.

Certain ancient " Lives " of the early saints still extant, place four native Irish bishops as predecessors of St. Patrick. These " Lives " have come down to us in two forms, Latin and Irish, the Irish being probably the original manuscript. There are critics who question the authenticity of these sources. But we have the authority of such writers as Zimmer, the conquistador of Keltic learning, who insists on their genuineness. Kuno Meyer too adds the weight of his name to their credibility; and so they merit respectful attention.

The four bishops specifically mentioned as preceding St. Patrick are St. Ibor, St. Ciaran, St. Ailbe, and St. Declan. The following extracts from the life of St. Declan will illustrate the relations of their time to that of St. Patrick. It is a translation made by Fr. Power of Cork University from the MS. in the *Bibliothèque Royale*, Brussels, and published in book form by the Irish Texts Society under the title " Lives of Saints Declan and Mochuda." The positive statement of Declan's priority given here is corroborated in the Lives of St. Ciaran and St. Ailbe.

These sources point to a Christianity earlier than Declan's for we there read that owing to certain manifestations at his birth a Christian priest was called from a neighboring district, who baptized Declan and converted his parents.

It is interesting to note that the locality from which this priest was called became known afterward as the Shoan-a-fobel,

[1] Ireland down to the eleventh century was known as Scotia. She colonized Albania, which took the name Scotia Minor and gradually monopolized the title Scotland, the original owner going back to one of her old kings for a new title—Ireland.

viz. the "Old Parish", seeming to indicate that when Christianity was finally established throughout the land there was one district that even then merited the honor of being "The Old Parish". This name it proudly bears to-day. Throughout the United States is many a native of it who has no bolder boast among his fellows than that he is a Shan-a-fobel—an old parishioner.

The same manuscript reveals another glimpse of early Christianity when it says that at seven, Declan, at Colman's (Colman was the baptizing priest from Shanafobel) request, was sent for instruction to one Dioma, "a certain devout man, perfect in the faith, who had come at that time by God's design into Ireland, having spent a long period abroad in acquiring learning. Dioma built in that place a small cell wherein he might instruct Declan and dwell himself. There was given him also, to instruct, together with Declan, another child, namely, Cairbre MacColamin, who became afterward a holy and learned bishop. Both these for a considerable period pursued their studies together."

MS. C. 7 reads thus:

Declan judged it proper that he should visit Rome to study discipline and ecclesiastical system, to secure for himself esteem and approbation thence, and obtain authority to preach to the (Irish) people and to bring back with him the rules of Rome as these obtained in Rome itself. He set out with his followers and he tarried not till he arrived in Rome where they remained some time.

At the same period there was a holy bishop, *i. e.* Ailbe, who had been in Rome for a number of years before this and was in the household of Pope Hilary [Zimmer and Kuno Meyer both assert that this was Hilary of Arles, who died 449] by whom he had been made a bishop. When Declan and his disciples arrived in Rome, Ailbe received him with great affection and gladness and he bore testimony before the Roman people to Declan's sanctity of life and nobility of blood. He (Declan), therefore, received marks of honor and sincere affection from the people and clergy of Rome when they came to understand how worthy he was. . . . When Declan had spent a considerable time in Rome he was ordained a bishop by the Pope, who gave him church books and rules and orders and sent him to Ireland to preach there. Having bidden farewell to the Pope and received the latter's blessing, Declan commenced his journey to Ireland. Many Romans followed him to Ireland

to perform their pilgrimage and to spend their lives under the yoke and rule of Bishop Declan, and amongst those who accompanied him was Runan, son of the King of Rome; he was dear to Declan.

On the road through Italy Declan and Patrick met. Patrick was not a bishop at that time, though he was (made a bishop) subsequently by Pope Celestine, who sent him to preach to the Irish. Patrick was truly chief bishop of the Irish island. They bade farewell to one another, and they made a league and bond of mutual fraternity and kissed in token of peace. They departed thereupon each on his own journey, *i. e.* Declan to Ireland and Patrick to Rome.

Again MS. C. 13, reads:

There were in Ireland before Patrick came thither four holy bishops with their followers who evangelized and sowed the word of God there. These are the four Ailbe, Bishop Ibar, Declan and Ciaran. They drew multitudes from error to the faith of Christ, although it was Patrick who sowed the faith throughout Ireland and it is he who turned the chiefs and kings to the way of baptism, faith and sacrifice and everlasting judgment.

Of Declan's work MS. C. 21, says:

After this many persons came to Declan, drawn from the uttermost parts of Ireland, by the fame of his holy living; they devoted themselves soul and body to God and Declan, binding themselves beneath his yoke and his rule. Moreover he built in every place throughout the territory of the Decies, churches and monasteries and not alone in his own territory but in other regions of Ireland round about. Great too were the multitudes of men and women who were under his spiritual sway and rule, in the places we have referred to, throughout Ireland where happily they passed their lives. He ordained some of his disciples bishops and appointed them in these places to sow the seed of faith and religion therein.

The following chapter, C. 22, of the MS. specifies that it was subsequent to all these things that Patrick came.

After this the holy renowned bishop, head of justice and faith in the Gaelic island came into Ireland, *i. e.* Patrick sent by Celestinus, the Pope. . . . Next as to the four bishops we have named who had been in Rome: except Declan alone they were not in perfect agreement with Patrick. It is true that subsequently to this they did enter into a league of peace and harmonious actions with Patrick

and paid him fealty. Ciaran, however, paid him all respect and reverence and was of one mind with him present or absent. Ailbe when he saw the kings and rulers of Ireland paying homage to Patrick and going out to meet him, came himself to Cashel, to wait on him and he also paid homage to him (Patrick) and submitted to his jurisdiction, in the presence of the king and all others. Bear in mind it was Ailbe whom the other holy bishops had elected their superior. He, therefore, came first to Patrick, lest the others, on his account, should offer opposition to Patrick and also by his example the others might be more easily drawn to his jurisdiction and rule. Bishop Ibar however would on no account consent to be subject to Patrick, for it was displeasing to him that a foreigner should be patron of Ireland. It happened that Patrick in his origin was of the Britons and he was nurtured in Ireland, having been sold to bondage in his boyhood. There arose misunderstanding and dissension between Patrick and Bishop Ibar at first, although (eventually) by intervention of the angel of peace, they formed a mutual fellowship and brotherly compact and they remained in agreement for ever after. But Declan did not wish to disagree at all with Patrick for they had formed a mutual bond of friendship on the Italian highway.

On the acknowledgment of Patrick's primacy a synod was held, it appears from MS. C. 26, in Cashel, at which territorial rights were allocated to each one and powers of jurisdiction defined:

As Patrick and the saints were in Cashel, *i.e.* Ailbe and Declan with their disciples, in the territory of Aongus Mac Nathfrich they made much progress against paganism and errors in faith and they converted them (the pagans) to Christianity. It was ordained by Patrick and Aongus Mac Nathfrich in presence of the assembly, that the Archbishopric of Munster should belong to Ailbe, and to Declan, in like manner, was ordained (committed) his own race, *i. e.* the Deisi, whom he had converted to be his parish and his episcopate. As the Irish should serve Patrick, so should the Deisi serve Declan as their patron, and Patrick made the rann (mnemonic)

"Humble Ailbe the Patrick of Munster, greater than any saying,
"Declan, Patrick of the Deisi—the Decies to Declan for ever."

This is equivalent to saying that Ailbe was a second Patrick and that Declan was a second Patrick of the Decies. After that, when the king had bidden them farewell and they had all taken leave of one another, the saints returned to their respective territories to sow therein the seed of faith.

This life of Declan, then, definitely states there were four Irish bishops in Ireland at the coming of St. Patrick and the statement is corroborated by the lives of St. Ciaran and Ailbe. The problem therefore to be faced is that of credibility for the Lives. What credence is to be attributed to them? Are they historic narrations of fact, or the inventions of over-zealous disciples striving to put local celebrities on a parity with Patrick?

First, we have prima-facie possibility of the existence of these bishops in so far as we know at least, that Christians of Palladius's making, undoubtedly existed at Patrick's coming and that Palladius was commissioned "Ad Scotos in Christum credentes".

Secondly, these Lives were well known and widely read in the early centuries. The English translations we have read are from the Irish of the celebrated Michael O'Clery (one of "The Four Masters") who in turn copied his version from a MS. of Eochy O'Heffernan. It seems impossible that a widely known Life should make such a claim of pre-Patrician Christianity, without at once condemning itself to obscurity and ridicule, unless current opinions and traditions accorded in the main with its historic claims. Michael O'Clery thought well enough of it to transcribe it in his beautiful handwork and he would scarcely give it his valuable time for the sake of its mere literary value.

The Life moreover in no way detracts from Patrick's claim to apostolicity. It rather emphasizes the apostleship of Patrick and his right to primatial jurisdiction, narrating, in the meantime, in a matter of course style, the priority in time of Declan and the other bishops. Again and again our sources emphasize Patrick's primacy in a way which must be disheartening to those non-Catholic antiquarians who teach that Patrick played but a minor part in the evangelization of Ireland. Thus the writer calls Patrick "the holy renowned bishop, head of justice and faith in Ireland, sent by Celestine". Then he describes the submission of the four bishops to him, reluctant though they were to acknowledge a foreigner as their superior. He mentions that Declan forced the Deisi to acknowledge Patrick, and narrates how the local Saint deposed the chieftain of the Decies for refusing to submit. "Come you with us to Patrick,"

said Declan (C. 23), " whom God has sent to bless you, for he has been chosen Archbishop and Chief Patron of all Erin ". Again, speaking of the multitudes converted by Ailbe, Ibar, Declan, and Ciaran, the author says that, nevertheless, " it was Patrick who sowed the faith throughout Ireland and it was he who turned the chiefs and kings of Ireland to the way of baptism, faith and sacrifice and everlasting judgment ". Herein with analytic accuracy he touches the source of St. Patrick's undisputed claim to be the Apostle of Ireland. " Patrick was truly the Chief Bishop of the Irish island," the scribe asserts in another place. In another paragraph he contrasts the diocesan control of Declan, the archiepiscopal power of Ailbe and the national primacy of St. Patrick, in the well known " rann " or metrical mnemonic quoted above, and attributed by the scribe to St. Patrick's authorship. Usher gives this curious piece of canon law in its Latin form.

Albeus est humilis dixit Calphurniae proles
Patriciusque esto hinc Ailbe Momoniae
Declanus pariter patronus Decius esto
Inter Decenses Patriciusque suos.

Contemporary world conditions argue not only for the possibility, but for the probability, of such early saints as Declan. At the end of the first century Christianity was of world-wide extent. " The word of God," says St. Augustine, " has been preached not only on the continent but even in the islands laying in the midst of the sea; they are full of Christians and of the servants of God. The sea does not separate Him who made it. Cannot the words of God approach where ships approach? " Combining this historical verity with the freedom of intercourse that admittedly existed at that time between Ireland on the one hand and Gaul and Britain on the other, it seems incompatible with an inductive process of reasoning that some converts were not won to the faith in Ireland in those early days. Tacitus says the harbors of Ireland were better known to ancient mariners than were those of Britain. The same author tells how Agricola long had his eye on Ireland with a hope of invasion and conquest. Ptolemy mentions by name several of its harbors. Cato seems to have had a pretty fair opportunity for observing the Irish, as he characterizes them in

a manner similar to that in vogue among more modern observers. "They are expert in fighting and in the art of oratory," is his description of Gaelic personalities.

This early intercourse is marked not only by the trade carried on in those years between Ireland and transmarine ports, but also by the many military expeditions made by the Irish to Britain and the Continental mainland. During the reign of Conary II (157 A. D.) numerous expeditions went to North Britain. The men of these incursions at first called Scotland "Dalriada," after the old name of Antrim, whence the expeditions sailed, and later gave the New Dalriada the full title Scotland from their native land. "The Annals" tell us that in A. D. 222 the large fleet of Comac MacArt "went over the seas for a space of three years". In the year 360 the Irish gained possession of Britain and held it for ten years under the Irish king Crimthann. They were expelled in 369 by the Roman general Theodosius. When the Roman empire began to crumble, the Romans having too much to do attending to troubles nearer home, left their British protegees to shift for themselves and England became the happy hunting-ground for Irish forays. It was in one of these excursions that Patrick was brought back a captive by the adventurous Gaels.

In an effort to stem such attacks the wall of Antonius was built across the north of England, which, however, proved futile for protection, when the Roman legionaries were withdrawn from behind it. In the eighth year of the reign of Theodosius, the Irish broke through the wall, and we find the Britons anxiously imploring Atius, the Roman consul, to send them military assistance. They wrote: "The barbarians drove them back to the sea and the sea drove them back to the barbarians." Their desperation, however, was their salvation. Driven to bay and denied Roman help, they turned on their invaders and overwhelmed them.[2] The Irish returned to their native land intending, as the records tell, "to return in a short time".

In 379 Niall of the Nine Hostages invaded Britain with immense forces.

Nor were all the efforts directed to Britain. Gaul and other territories were good "pickings" in these days. Thus, through

[2] See Bede, B 1, c. 12.

the death of its leader in the Alps in 428, we know that one large expedition was not deterred from the crossing of these natural ramparts, which with a few notable exceptions, have been the despair of military assault.

These authentic incidents are illustrative of the contact which the early Irish maintained with other lands. The foreign coins frequently found along the shores of Erin supplement these proofs. It 1831, for instance, two hundred Roman coins of dates between 70 A. D. and 160 A. D. were discovered at the Giants Causeway. About twenty years later two thousand Roman coins of the fourth and fifth centuries were dug up in Coleraine. With such established intercourse, is it reasonable or unreasonable to infer that the sweeping contagion of Christianity should have affected some Irish souls during the four centuries that elapsed between the Angel chant at Bethlehem and the lighting of the Paschal fire at Tara? If we had no apparent trace of any Christianity, we might conclude that in some way all the Irish proved themselves invulnerable to the pervading influence of Christian truths; just as we might dub fictitious any example of Irish Christianity antecedent to St. Patrick, if we had no knowledge of this communication which existed between Ireland and other countries. Given the one and the other we must admit prima-facie evidence, at least, of the historical merit of such records as the " Vita Declani ". In addition to the foregoing arguments we have the historical records of names of Irish Christians, who lived before St. Patrick. Usher mentions a Conal Kearnach, a celebrated Irish wrestler, who is said to have been in Jerusalem at the time of the Crucifixion. Conal's claim to recognition however seems to rest on no solider foundation than the legendary lore which tells of the preaching of the faith in Ireland by the Apostle James the Less.

In Mansuetus, first bishop of Toul, we have a witness of undisputed credibility. It is not definitely known at what time Mansuetus lived, but it was certainly before the fifth, which is Patrick's century. Some writers assert Mansuetus was a disciple of St. Peter and, having preached in Lorraine was by the Apostle himself appointed Bishop of Toul. At any rate he was the first Bishop of Toul; he preceded Saint Patrick; and he was an Irishman. Adso of Monties-en-Derf, writing the life of

St. Mansuy at the command of St. Gerard in the tenth century, says of his nativity:

> Inclyta Mansueti claris natalibus orti
> Progenies titulus fulget in orbe suis,
> Insula Christiculos gestabet Hibernia gentes
> Unde genus traxit et stratus unde fuit.

Rupert, Abbot of Dietz, near Cologne, records the acts of another pre-Patrician Irish Catholic, namely, St. Eliph, an Irish king's son, who was martyred in the presence of Julian the Apostate, in A. D. 350. The same writer speaks of Euchar, bishop and martyr, who was a brother of St. Eliph. Three sisters of this saint, Menna, Liberia, and Susanna, are said by Rupert to have won the martyr's crown.

In a treatise on the Saints of Germany, Mersoetus Cratopulius also does honor to St. Eliph, the son of the Irish king. St. Guinfort, whose festival is kept at Paris on 22 August is another Irishman who preceded Patrick. There are numerous credible references to this saint, but it is hard to date definitely his career. He probably belonged to the opening years of the fifth century.

Still another is St. Florentin, who was imprisoned in Rome under the Emperor Claudius and while in prison baptized ninety-six converts, including his jailor, Asterius. Another pre-Patrician Irishman is introduced to us in Heric's "Life of Germanus" — "Discipulus qui sanctum virum de Hibernia fuerat prosecutus". In Constantius'[3] "Life of Germanus" is mentioned a Corcodemus, whom Zimmer declares to have been Irish. Zimmer also declares the famous Pelagius, whose heresy made "the Welkin ring", was an Irishman. Others of less authority than Zimmer say Pelagius was an Englishman and that his native name was Morgan. English or Irish he had a friend, defender and disciple endowed with a plausible tongue, to wit the Irishman Celestius. This particular pre-Patrician so got on the nerves of St. Jerome that the translator of the Vulgate declared with an animosity one would scarcely expect from a saint (except under great provocation) that he was "an Alpine cur raised on Scotch porridge".

[3] Zeitschrift für Celt. Phil. IX, p. 10.

It is probable even that one of Ireland's early kings, viz. Cormac Mac Art was a Christian. He it was who led a large fleet over the seas "for the space of three years". The Annals tell us, under the year 266, of the bitter hostility the Druids entertained toward him. The Annals also record how he told his people "*not to bury him at Brugh because it was a cemetery of idolaters; for he did not worship the same God as any of these*; but to bury him at Rossna-Righ with his face to the East". "His face to the East," as if in adoration of the Nazarene! Anyone familiar with the strength of Irish burial customs must feel there was some serious reason back of an Irish king's refusal to be buried with his predecessors of Tara.

Of Cormac, Professor Heron has this to say:[4] "His wise, firm, and kindly rule and the reforms which he inaugurated are the more noteworthy because there is good reason to believe that he had adopted the Christian faith. In his expeditions to Britain he was brought into contact with the British by whom, or through some of the captives whom he carried away to Ireland, he was likely to have Christian verities pressed on his attention. In whatever way it was brought about it is *practically certain* that he came under Christian influences."

In mentioning particular instances of Christianity among the Irish before Patrick's preaching, it may be well to remind the incredulous that a score of years before St. Patrick appeared on the hill of Slane to speak of Christ to the knights of Tara, there tended flocks on the Antrim cattle fields a holy believer, who "prayed a hundred times each day and again a hundred times each night". Years later he entered the apostolic field and won Ireland to the faith. Before St. Patrick's apostolate, then, there certainly was a Christian, worshiping in Ireland the true God.

That there were others as well as the youthful Patrick, the learned Kuno Meyer would have us believe. Professor Meyer[5] contends that great numbers of Gaulish scholars sought asylum in Ireland when the Huns had made things intolerable for them at home. This opinion, which Professor Zimmer too supports, is confirmed by an ancient statement, edited by the Latinist

[4] Keltic Church in Ireland.

[5] Learning in Ireland in the Fifth Century.

Lucien Muller, and which is of, at the latest, sixth century origin. It says [6] "The Huns, who were infamously begotten, i. e. by demons, after they had found their way by the guidance of a hind through the Maeotic Marshes, invaded the Goths, whom they terrified exceedingly by their unexpectedly awful appearance. And thanks to them the depopulation of the entire empire commenced, which was completed by the Huns and Vandals and Goths and Alans, owing to whose devastation all the learned men on this side of the sea fled away, and in transmarine ports, i. e. in Hiberia and wherever they betook themselves, brought about a very great advance of learning to the inhabitants of those regions".

The Vandals and Alans overran Western Gaul between 406 and 409 A. D. It is surely significant to find this early writer specifically naming Ireland as the refuge sought on "an Empire's depopulation". The mention by name of one country to which the refugees fled indicates that land was especially the terminus of that early migration. Commenting on this exodus from the continent, Kuno Meyer says: [7] "If Ireland had been wholly pagan it would hardly have been chosen by Christian men as a safe asylum. There were, no doubt, as we shall see, pagans among those Gaulish scholars; but by the beginning of the fifth century, paganism was rapidly disappearing in Gaul, where about 450 A. D. all positions of trust or honor were in the hands of the Christians. The South of Ireland, then, cannot have been a country in which a Christian would have been received with hostility or subjected to persecution. The Christians among the fugitives must have known that they could there follow undisturbed the practice of their religion and would find Christian communities and places of worship".

Speaking of the lives of Ibor, Ailba, Ciaran, and Declan, Zimmer says: "They reveal a state of things in which a mixture of Christianity and paganism prevails, the latter being driven back slowly and without force. The saints are localized as follows: Declan in Ardmore near Lismore in Waterford; Ailbe in Emily, Co. Tipperary; Ibor in the isle of Begeri in

[6] *Neue Jahrbücher für Philologie und Pedagogie.*

[7] Learning in Ireland in the Fifth Century.

Wexford harbor; Ciaran in Saigir now Serkieran, Kings Co., and Albanm, whose mother is said to have been Ibor's sister, in Moyorney, near New Ross, on the borders of Wexford and Kilkenny. They thus all belong to the Southeast *where in the natural course of things* Christianity would first be introduced from South Western Britain, Waterford and Wexford being at that time the chief harbors for trade and intercourse with the sister Island ".

Zimmer gives the weight of his unexcelled authority to the belief that these " Lives " give a true account of the existence of pre-Patrician Christianity in Ireland. He clinches his contention with a definite declaration concerning Ibor from the " Vita Brigittae ", viz. " Sanctum Iborum episcopum qui *seminator* fidei in multis locis in Hibernia fuit, *ante* beatissimum Patricium ".

Le Bon [8] says the truths of history are to be searched out of monuments and popular usages rather than from any other source. The local traditions, monuments, and customs of the Decies give unique support to the supposition of an established Christianity independent of St. Patrick.

The territory of the Decies embraces all County Waterford, some of County Cork, and a large part of County Tipperary. It is roughly coëxtensive with the present diocese of Waterford and Lismore. In name it has become familiar to Americans through the marriage of an American heiress to a certain noble lord who assumed his title from the locality because of the possession by his family of a good slice of confiscated land therein.

The tribe of the Deisi were originally settled in Meath, where their ancient occupancy is still perpetuated in the townland of Deace. Banished from Meath because of a lese-majesty at Tara they settled for a time in Leinster. After a brief period in Leinster they migrated again, some of them crossing the narrow span of the Irish Sea and populating Wales; others settling in the district which has since been known as the Decies. It appears that St. Patrick never set his foot in this territory. Up and down throughout Ireland the apostle labored. His journeyings were incessant. His travels were in all directions. Yet to the Decies he never came, although he converted its

[8] The Crowd.

chieftain, who, it is related, refused to accept baptism from his step-son, St. Declan, as being of a sept inferior to himself in caste. The question naturally occurs why St. Patrick never preached in the Decies. The only plausible answer that can be found is that since the faith was already established there, he felt free to give his labor to other places. But it is very evident that he claimed ecclesiastical primacy over the area; for Declan's Life tells of the council in Cashel where Patrick was acknowledged the primate of Ireland, Ailbe appointed the Archbishop of Munster, and Declan confirmed in the episcopacy of the Decies.

Other parts of Ireland have honored St. Patrick's name in the way the ancient Irish had of giving immortality to their heroes and benefactors. Place names, holy wells, monuments of various types, ancient churches, etc. perpetuate his memory. Within the Decies, however, with one exception there is not even a place name commemorative of St. Patrick. The ancient Deisi seem to have been under no obligations to the national apostle. They have failed to perpetuate his name or work in any form. Even the single exception turns out not to be an exception after all. There is near Clonmel in the county of Tipperary a holy well, called St. Patrick's Well. The locality in which it is situated, however, did not originally belong to the Decies. It was later ceded to them and probably carried with it a cult of St. Patrick extraneous to the Decies proper. Combine this un-Patrician attitude of the Decies with the recorded avoidance of the Decies of the "Tripartite Life", and you will find it hard to assume that Christianity was established in any other way than the Lives of Declan, Ciaran, and Ailbe, assert.

Again, Declan is preëminently the Saint of the Decies, though there were other saints of the Decies, whose national and international fame would, apart from the supposition that Declan was the local apostle, seem to entitle them to being first in the affections of their people. St. Carthach, for instance, founded the great school of Lismore within the Decies. It was one of the great schools of Ireland to which foreign students flocked, and which made Ireland the "Insula doctorum et sanctorum". At Lismore studied Alfred the Great, whose writing is the first extant evidence of the English language.

Moronus immortalizes St. Carthach in striking verse. Yet not St. Carthage, scholar that he was, but Declan is the object of the popular cult. Nowhere else throughout Ireland is a local saint so venerated. The Cult of Declan passes beyond anything given to an "ordinary saint". It has come down the ages with but bare toleration and oftentimes with the opposition of the local ecclesiastical authorities. Some years ago, indeed, a local pastor engaged some laborers to break up one of the Declan monuments, known as St. Declan's Stone, but when the men assembled, the reverence for ancient things, which for a thousand years has kept the Irish from mutilating, by the removal even of a stone, any of the numerous ruins of a bygone age, fortunately prevailed over the commands of the parish priest and the men refused to lay a sledge to the huge boulder. A few years ago fourteen thousand people were numbered in Ardmore from all over County Waterford and the adjacent counties, doing honor to St. Declan by "making the rounds" of his oratory, grave, and Round Tower on his feast day.

The question of pre-Patrician Christianity of Ireland has been narrowed down to such data as seem to confirm St. Declan's claim to priority, since with Declan stand or fall the other named bishops. An important objection to this claim is that the Tripartite Life of St. Patrick fails even to give him a mention. Another still more serious one appears to arise from the visit of St. Declan to St. David in Wales, which is mentioned in the Life itself. St. David was much later than St. Patrick, and hence could not have been associated with Declan.

It must, however, be remembered that the Tripartite Life was interested only in its own topic, the doings of St. Patrick. The hagiographers of those days were apparently so intent on recording the full value of their own heroes that they passed over persons and events that seemed to lie outside the immediate zone of their study. Besides, when the Tripartite Life was written, the fact of a small Christian community, with some local Christian superiors already established in Ireland, must have been of very minor interest. Even within the Decies such a truth would be absorbed in the more widespread importance of St. Patrick's work. Hence we find that the "Lives" of

the early saints emphasize the works and personality of their subjects, to the exclusion of many others of lesser interest to them. There was an abundance of material for the authors of the various Lives of St. Patrick to deal with in portraying his deservedly great national work, without covering as well the relatively minor question of what his predecessors, if they existed, accomplished. Thus in the Life of St. Carthage, a famous saint, who succeeded Declan in the Decies, we find no reference to his predecessor. St. Declan undoubtedly existed. He undoubtedly preceded St. Carthage. Both were of the Decies. Yet the hagiographer of Carthage has never a word to say of Declan! Why repeat what everyone knew? Why tell what was foreign to the topic in hand? This omission in St. Carthage's Life of any reference to Declan suggests the reason of similar omissions in the different Lives of St. Patrick.

How account for the visit to David in Wales? After St. Declan's time there were several illustrious bearers of his name. Declan is the favorite patronymic of the locality down to this day. Reference can be found in early documents to other Declans, who were saints and scholars. It is possible that one of these later Declans made a journey to the kinsmen of the Deisi in Wales, with whom strong ties of friendship were maintained. The hagiographer, knowing of such a visit by a St. Declam, attributes it to the great St. Declan. Great men have ever been the vampires of their contemporaries' fame. A Declan had done this thing; therefore it was *the* Declan that had done it.

Let it be remembered in conclusion that the existence of a pre-Patrician Irish episcopate in no way impugns the Irish apostolicity of St. Patrick. As Palladius does not detract from him, neither do they. St. Patrick is the Apostle of Ireland. To him belongs the credit of converting the majority of the Irish people and of winning their rulers to the faith.

What has been said with reference to the introduction of Christianity before St. Patrick applies similarly to the beginnings of civilization in Ireland. The Irish were in a high state of civilization when Patrick came to them. The learning which, shortly after St. Patrick's time, made Ireland famous, must have had its foundation in an acquaintance with the

classics and the sciences which was antecedent to the coming of the Saint. The National Apostle conveys the idea of his contact with a cultured people in his "almost wearisome insistance on his *rusticitas*".[9] His famous denunciation of the learned in his "Confession" is indisputable evidence of prevalent culture. "You rhetoricians, who do not know the Lord, hear and search who it is that called me up, fool though I be, from the midst of those who think themselves wise, and skilled in the law and mighty orators and powerful in everything". Fate, working through the declarations of modern eulogists of St. Patrick, described by them as bringing not only faith but also civilization and learning to barbarians, has brought a just retribution to these critical "rhetoricians" and "mighty orators". We may therefore legitimately conclude with Rogers,[10] "Il est évident que Saint Patrice n'apparait pas comme ayant personellement contribué à répandre la culture classique".

P. J. O'DONNELL.

New York City.

BENSON IN ROME.

IN November, 1903, walking one morning to the College of Propaganda in Rome a young man in cassock and broad-brimmed hat, carrying a bundle of books under his arm, was pointed out to the writer. The other colleges that attend that veritable world in a nutshell, wherein white, black, red, and brown men are prepared for the priesthood, were marching in *camerata* form for the eight-o'clock lecture, from the four quarters of the Eternal City, with that briskness which a November morning breeze encourages. The not over-tidy-looking student was Robert Hugh Benson, son of the Archbishop of Canterbury, who, as his father used to put it, had just "gone over to the Italian Mission". As I looked at the ex-Anglican minister with some interest (it is not every day you see the son of a Protestant Archbishop hurrying to a lecture in Moral Theology, even in this city), it never occurred to me that the next ten years should throw us so much together, on and off, by the banks of the Tiber.

[9] J. B. Bury, Life of St. Patrick, p. 206.
[10] Rogers, L'enseignement de letters classiques.

This recollection makes me think it worth while penning a chapter on "Benson in Rome", if for no better reason than that, while "Benson in England", "Benson in the United States", "Benson in Ireland", has been adequately written up, not much, except copies of some of his letters sent home to relatives during his various periods of sojourn in the Eternal City, has been given us concerning his Roman days. Probably the reason for this is the difficulty which is said to have been experienced in procuring information. Anyhow it is understood here in Rome that at the time details were needed most, i. e. the half year or so subsequent to Monsignor Benson's death, it was found that most of those who had known him best were sleeping in San Lorenzo *fuori-le-mura*, and the rest were absent from Italy. Let me then go into a few details in the matter. Perhaps a few of the false impressions which some of his letters leave behind them may find an explanation in what follows.

His Early Letters.

One thing is revealed to those who read Mr. Benson's early letters from Rome to England, i. e. he failed to understand Roman life during his first year of residence as a student by the Tiber. It is rather a pity that whatever letters he wrote during his last visits to Rome are not compared with those of his student days. Benson's Roman epistles in 1913 would leave an impression far different from that conveyed by the 1903 letters. Of course, as has been remarked by not a few in Rome, most of those letters were written to his mother and were scarcely ever intended by him for publication. Take, for instance, his letter from Rome, of 4 December, 1903, to a friend in England, in which he describes his *horarium* in his place of residence:

> We get up at 6-6.30, go down to church and pray till 7.20-7.30; breakfast; lecture, 8-9; shave, dawdle a little, and then read till 12.30; dinner, 12.30-1.30; lecture, 1.30-2.30, dawdle and walk till any hour-4, 4.30, 5, 5.30; tea in one's own room; read; 7.30, supper; dawdle, talk; bed, 9.30-10. A misspent day rather, with an abnormal amount of idleness; but such is the system, and one can but follow it.

In the United States and in Canada there are about 1,200 Roman *alumni*. Of these not one, I feel assured, will say

Benson's letter correctly describes, even in a remote manner, the life of an aspirant to the priesthood pursuing his studies in Rome. From 5.30, when the bell for rising sounds, until 10 p. m., when "all lights out" strikes, the day of the Roman levite is just as it is in any other centre—crowded with study, lectures (four daily, with Sundays and Thursdays free), and spiritual exercises. There is no "dawdling" for him. The candidate for the priesthood who desires to dawdle, may indeed follow his inclination for a time, but only for a time. He finds himself very soon "ploughed" by his professors and "clipped" by his deans, and consequently nothing remains for him, if he wishes to continue dawdling, but to chew the lotus leaf in a less rigorous calling than that of the priesthood.

But Benson referred in his letter not to ordinary seminary life in Rome. He referred to the fact that men of a certain age who are sent to Rome to study for the reception of Holy Orders (generally ex-Anglican ministers), are sometimes allowed to live in a religious house, not a seminary, and are left, to a great extent, to pursue their ecclesiastical course and spiritual regime according to the dictates of their own consciences. They have a few broad rules to follow, and their examinations to pass; but they are not hedged in by all those regulations and strict supervision with which the Church in her wisdom surrounds the youthful aspirant to the sanctuary. They are supposed to be men of rather mature mind and of formed character, men well out of their 'teens, too far advanced in years to undergo the regime fitted for youths. Each day when they leave the Gregorian or the Propaganda, after attending lectures, they are supposed to return to their places of residence, for study in the morning, for recreation in the evening, and this without being ordered to do so by anybody.

Writing to England on 12 February, 1904, concerning a dinner-party given in the house in which he resided, Benson says:

> We have had a huge dinner party as usual again to-day—12.45. 3 p. m.!—more wearisome than one could believe possible, with about eight courses and a great deal too much to drink, and a quantity of tiresome people. I beguiled it by doing conjuring tricks to (my neighbors) Scotch and Irish (respectively), and asking a lot of riddles about two trains, and "that man's father is my father's

son." And I had positively to write out the whole thing and draw a portrait in a gilt frame before the Irishman could see it.

Benson's newness to Roman ways excuses the above. Clerical and lay visitors to Rome will tell us that one of the most formal events in Roman life is a clerical dinner party given in honor of some distinguished guest or on the occasion of some rare and solemn feast. From soup to coffee a clerical dinner, such as Benson spoke of, is an elegant and dignified affair where temperance and politeness reign supreme. A Boëtian feed has no place at such a board. The only beverage used at table is wine, the light wine of Italy, which in northern climes is considered to be " only for the ladies ". There is no people more temperate than Italians. And certainly foreigners in Italy do not favor Boëtian feeds. With a smile the remainder of his epistle may be passed over. But it must be remembered this letter was written in 1904 (and perhaps in a thoughtless mood) when Benson had little experience of Italian life.

BENSON IN A ROMAN PULPIT.

Few preachers in the English tongue have in recent years been able to fill a church, and keep it filled it as long as his series of sermons lasted, as was Father Benson. Lay persons, Catholic and Protestant, seminarians, and priests of the secular and the regular clergy attended his bi-weekly sermons, and even a bishop at times did not disdain gracing the occasion by his presence.

When forming his opinion as to the success or otherwise of the orator whom the pastor or the rector of a church in Rome has chosen for his pulpit, the pastor does not forget to take into account the attitude which the seminarians of the foreign colleges have adopted toward him. On leaving their seminaries on the afternoon of Sundays and Thursdays the students are at liberty to pass their hours of recreation in the Villa Borghese or anywhere else for the sake of fresh air and exercise. Now if, instead of enjoying this well-earned *rus in urbe* bit of freedom, they choose to give the time to listening to a sermon in a crowded, stuffy church, they are, I venture to say, paying an undoubted compliment to the eloquence and logic of the preacher. They have had their own sermons, lectures,

spiritual reading and meditations at home. And now they are attracted by a certain preacher and are willing to abandon their hour of leisure to listen to his sermons. It is not to everyone who opens his mouth in wisdom that those cool, keen young critics pay such a compliment. *Quis est hic et laudabimus eum*? Whoever he is, he may feel pretty certain his series has been successful, and that another "invitation to preach in Rome" awaits him.

At the invitation of Father Dolan, P.S.M., an Irish priest for whom in after years Father Benson cherished sentiments of extraordinary respect and admiration, the Englishman preached twice weekly in Rome during the Lents of 1909, 1911, and 1913. The outbreak of the European War prevented him from fulfilling a fourth engagement into which he had entered with Father Dolan for the Lent of 1915. So successful were Benson's sermons that it was becoming an understood thing between Father Dolan and Father Benson that the latter was to preach every alternate Lent in the Eternal City. Large and critical congregations gathered to hear his sermons: it is not every day an audience finds in the pulpit, even in the world of Rome, a popular novelist, a son of a Protestant Archbishop, an ex-Anglican minister, and an excellent elocutionist, in the same person.

His sermons were beyond all doubt successful. It was often said that they contained little theology—one of the consequences of Father Dolan's oft-reiterated advice to him to be extremely careful of every word that dropped from his lips. "For," as the Roscommon man used to conclude his fatherly talk on the coming sermon, "there will be an official censor in the church, in all probability." Another reason may be that given by Father Benson's friends, namely, deficiency of knowledge of theology and philosophy. Anyhow, the chief point was gained. His sermons impressed and held his audience. Father Benson often told the writer of the great nervousness that afflicted him in the pulpit until the first few sentences had been pronounced. This over, he threw himself vigorously into his subject, never lost for a word, never hesitating for an idea. Many wondered how he never suffered in the pulpit from the habit of stammering, which rendered his private conversation rather painful. It is likely that the swaying of his body

throughout his whole sermon obviated this defect for the time being. That he left the pulpit in a state of profuse perspiration is not to be wondered at in face of so much physical exercise taken while the sermon lasted. However, a half hour in a warm bath, during which time a number of cigarettes were smoked, left the energetic preacher as fresh as ever.

A Papal Title.

Toward the end of the Lent of 1911 Father Dolan conceived the idea of being the intermediary in obtaining Pontifical recognition of Father Benson's activity in the literary field and in the pulpit. Apropos of this a very interesting correspondence, which lasted several weeks, took place between Father Dolan and England. For certain reasons, however, I prefer not to go into the details of the correspondence at present. It is one of those things that bear holding over. Anyhow Father Dolan, assisted by the influence of the late learned Franciscan, Father David Fleming, O.F.M., was able to write to Father Benson (who had left Rome for England a couple of weeks previously) and congratulate him on receiving the title of Monsignore from the Holy See. Though I remember reading all the letters that passed to and fro between Rome and London on the matter at the time, I do not recall whether the Vatican consigned the document nominating him a Monsignore to Father Dolan or sent it directly to the person most concerned.

During these two Lents of 1909 and 1911 Father Dolan and Father Benson played several games of chess every evening. With amazing regularity the Englishman won nearly every game on two nights each week, namely, Wednesday and Saturday, the vigils of the days on which he was to preach. Few discerned how the blue eyes from Roscommon twinkled at the signs of joy given by the victor on these occasions. What wonder is it, as the author of *My New Curate* asks, that the British Government tries to fill every important diplomatic post from London to Constantinople with an Irishman? On the other five nights of the week Roscommon beat Westminster in almost every game, and laughed softly at the end of each!

What Rome gave Benson.

In June of 1904 Robert H. Benson was ordained a priest by the Most Rev. Archbishop Seton, Titular of Heliopolis, whom the newly ordained described in a letter to his mother, written that same evening, as "a Scotchman (?), thin, tall, with a very fine brown face". In that same letter he declared himself as feeling "extraordinarily happy". At this no one will feel surprised. What is better still, Benson gave one the impression of being extraordinarily happy in the priesthood even to the end of his life.

One of his biographers asks the question: What had Rome given him? And he answers:

> There are elusive and wistful Romes, underlying the flamboyant city of whatever period, Romes pagan and papal, classical, medieval and even modern, which are shy to yield their secret, and exact long intimacy or quite exceptional intuition on the part of anyone who would woo it from them. Father Benson, I think, never gave himself time to learn them; and not activity, however feverish, is the way "to tear the heart out of Rome." If, as the Latin poet sang, Rome made the universe one city, it is as true that in the city is contained a world, and worlds are hard to conquer. However, he went back supplied forever and forever with a centre of gravity. There would never be the slightest doubt, henceforward, whither the eye was to turn, whence the compelling voice should speak, or where the feet must rest. Whatever Hugh Benson else might be, he never now could be anything but a Roman Catholic. His fearless eye and relentless judgment had appraised all that was most natural and most human in that great Sacrament of Rome and Papacy; the more did he exult in that manifestly Divine which there displayed itself: and for him, now more than ever, all history, all psychology, had but one adequate explanation, and this was to be found in the Supernatural, which, through Rome's appointed mediation, reached to man.

The last two sentences remind this writer of chats with Benson on a thousand subjects varying in range from the proper manner of receiving a ghost's visit to the apostacy of England at the time of the so-called Reformation. I could say that Benson had all the deep, simple faith of a Breton peasant. All the devotions of the Church found an echo in his soul. He always felt ashamed of the falling away of his countrymen from

the faith, and on more than one occasion he counted up for the writer with no small pride a number of districts in England that held out against the anger of "good" Queen Bess. He spoke readily of his Anglican days, the number of confessions he used to hear, the good faith of those with whom he had come into contact in his ministry. Of the downward rush of religious belief and practices that he saw in his own day among the Protestant masses, he used to speak with frankness. Benson, it often struck me during these talks, must have been always more or less of a Catholic in his heart of hearts, great though his mental trouble certainly was prior to his taking the final step. But if he were, he certainly was not aware of it. Anyhow, I recall his telling me on one occasion that he followed "Gury" when hearing confessions as an Anglican minister, and that consequently the notes which he had compiled from this theologian were a great aid to him in his studies for the priesthood. I understand his Ordinary required Father Benson to study moral theology for the space of twelve months on his return to England after his ordination before he gave him faculties to hear confessions.

Benson and Ireland.

When Father Martindale says in his Life of Mgr. Benson that "he felt more at home in Ireland than in England," I confess to feeling somewhat perplexed, even though he explains this statement by adding that, "wherever the spirit of faith was strong, he felt himself expanding; and that was the atmosphere he could breathe; and he was most sincere when he declared that, however much he might cling to traditional political beliefs, or cherish certain prejudices about individuals, classes, or theories, the essentially Irish spirit was to him like the oxygen of the soul." But certain slighting remarks made by Benson in at least one of his books can scarcely be said to bear out this. On page 426 of *By What Authority*, the following appears about the Spanish Armada and the treatment which he says it received on the West coast of Ireland at the hands of "the Irish savages" and "the English gentlemen":

> Terrible stories had come in during August of that northward flight of all that was left of the fleet, over the plunging North Sea, up into the stormy coast of Scotland; then rumors began of the mis-

eries that were falling on the Spaniards off Ireland—Catholic Ireland from which they had hoped so much. There was scarcely a bay or a cape that was not blood-guilty. Along the straight coast from Sligo Bay westward, down the west coast, Clew Bay, Connemara, and haunted Dingle itself, where the Catholic religion under arms had been so grievously chastened eight years ago—everywhere half-drowned or half-starved Spaniards, piteously entreating, were stripped and put to the sword either by the Irish savages or the English gentlemen.

I do not remember seeing Benson taken to task for this insult, at least in print, by any of the descendants of the "savages" in Ireland, America, Australia, or Great Britain. But I remember hearing some of them saying that the insults of one frequently on the verge of hysteria ought be utterly disregarded.

In this connexion it is worth recalling that some years back Father Benson made a public apology in England, at the instance of John Dillon, M.P., for a very offensive forecast which he drew of the Irish people in case they obtained a measure of Home Rule. There is another instance of the kind on record. When in Dublin in 1913 he was taken to task by some Catholic young laymen because of a statement which, they alleged, he had made in Rome during his recent visit to the Eternal City against the moral character of "two Irish bishops of the seventeenth century". In his reply Mgr. Benson admitted having made the statement, but added that he "referred to Protestant bishops, and even then he ought to have made surer of his ground before making the assertion".

Coming Events.

That "coming events cast their shadows before" was evident in the case of Mgr. Benson's early death. One American newspaper said of the English novelist on the occasion of his visit to the United States in the March of 1914: "The only revelatory sentence which Mgr. Benson permitted himself was this: 'I was invited a short time ago to meet the writer and Socialist, Mr. H. G. Wells, at Cambridge. As I have the habit of forgetting the time and place of my engagements, I entered the wrong house at the wrong hour!" Commenting upon this, his biographer, Father Martindale, S.J., writes: "I may add that this confession, which provoked a merited smile,

had its pathos. It was a real mark of coming collapse. Everybody noticed toward the end the increasing frequency of these forgotten appointments." That a collapse could not be far distant seemed evident to the writer in Rome as far back as the Lent of 1913.

No human frame could resist for any length of time the strain to which his strong will subjected his system. Owing to his having undergone a slight but painful operation in England before coming to Rome in 1913, Mgr. Benson had to deliver all his sermons seated on a chair in the pulpit. His efforts were as successful as ever. But no one could be blind to the fact that he treated his frame more like a machine made of iron than as a thing of flesh, bone, and muscle. He was writing a novel at the time. "I will go and write a chapter now," he would often say at the close of a conversation. He was preparing sermons. He attended to a package of letters sent him from home every day; he had his social engagements; and articles to write for magazines. No frame could endure all this. Many perceived the bow was being kept bent too long and too tightly, and that the snapping of the yew could not be far distant. To the eyes even of the laity who viewed the tireless priest from a distance this seemed evident. A layman approached Mgr. Benson one evening at the conclusion of one of his last sermons in Rome and handed him a small parcel, saying: "You ought take this Sanatogen. It will help to make up for the great waste of tissue." He had no thought, however, that a breakdown was nigh, and he left Rome with an understanding that he was to return in 1915 to preach the Lenten series for Father Dolan. But all this does not mean he did not take good care of himself otherwise.

The Money Question.

Many of his countrymen have affirmed that Mgr. Benson practised economy to an extent that could by no means be considered compatible with the dignity of the priesthood. They predicated "nearness" of him, and declared it "very hard to get a subscription out of him for anything". Whether this "leaning toward avarice" (as some of his English friends put it), really existed or not, I cannot say. That he was very economical, I know from observation. Nevertheless, a belief

existed amongst a number in this city that Mgr. Benson aimed some day at being able to endow a project intended to aid financially Anglican ministers whose conversion to the Church was thought to be retarded by the condition of poverty into which their abandonment of the Protestant Church should plunge themselves and those dependent upon them for a living. This palliated everything in the minds of not a few. I have no evidence to warrant my coming to a conclusion on this subject. But seeing that Mgr. Benson left by will what money he possessed (about £16,000 sterling) in care of His Eminence Cardinal Bourne, Archbishop of Westminster, it does seem as though the charitable interpretation put on his leaning toward parsimony is the correct one.

Whatever project was to benefit by Mgr. Benson's will lost much by his early death. Money simply rolled in upon him. Thanks to the name which his books as a convert gave him and to the generosity of Catholics in the United States, the golden stream flowed higher and higher every year, and it promised not to subside.

His Sentimental and Historical Novels.

It seems a thousand pities in the eyes of many that Benson ever interrupted his series of historical novels to dip into the world of sentiment. By his historical works he commenced to achieve much good for the name of the Church in England; by his sentimental books many failed to discern any result in favor of the faith. Money was made by them; they sold well; and publishers were glad to put "Benson's new book" on the market. But did they achieve the spiritual results which Mgr. Benson's honest soul meant them to do? He once told me, by way of complaint about prudish people, of a lady who had declared she would not allow her daughter to read a love scene in one of his books—*The Coward*, I think. And he was far from pleased, and very naturally so, on hearing that during a dinner party of ladies and gentlemen, held one evening in Dublin, about the time that another of his sentimental books came before the public, an Irish lady, notable for taste and culture, had expressed surprise that "a priest should waste his time writing such novels".

While I refrain from entering into a discussion of the point, on the principle of *De gustibus non est disputandum*, I would point out that a moral worthy of being worked out, such as fidelity to the mind of the Church in the case of a mixed marriage, for example, spoke something in favor of his judgment. At the same time, I cannot close my eyes to the fact that from all points of view his historical works were far and away to be preferred to all the results of the flights of Benson's sentimentality. What do you say, reader, to the results in the minds of his Protestant fellow-countrymen of *Come Rack, Come Rope*, or *The King's Achievement*? Did they not serve to remind the English people that time was when the Church founded by Christ lived and ruled in the name of Jesus on the soil of the island which they called "Merrie England", a Church, great and powerful, as compared with the weak plant which she is there now, a plant which would be well-nigh non-existent were it not for the Irish who settled on her bosom these fifty years? Did not Mgr. Benson's fellow-countrymen begin to reflect, after laying down one of these works, on the wrongs which their forebears had inflicted upon the Catholic Church, upon the ruthless spoliation of her goods, upon the torture and the murder of her ministers, upon the state of debasement to which the so-called reformers had and have brought their national morality? A usurper had been set up in the place of the old Church, and Protestant readers of Benson's historical books began to ask themselves what good has been achieved by the newcomer in favor of Religion, Science, or Patriotism. I feel little doubt but that, if Benson had continued to use his time and talents in the direction which he had first marked out for himself, he would not have made so much money, but he most certainly would have done greater service to the Church, which had done for him so much spiritually and temporally.

Shortly after the publication of one of his books that dealt with allegory or prophecy Mgr. Benson happened to be in Rome. Among a number of the English-speaking ecclesiastics in the Eternal City of the day it was known that one of them had been deputed by the authorities to convey to the English novelist a mild *monitum* on the new turn his books were taking. This was conveyed to him in a paternal manner

and not without good results. For the moment I do not recall the precise year of this incident.

During Mgr. Benson's last visit to Rome Father Dolan, P.S.M., conceived the idea of interposing his good offices with a view to getting the active ecclesiastic raised to the rank of Domestic Prelate. He lost no time about the matter, once he had decided to intervene. On this occasion, however, Father Dolan did not succeed. This was in the Lent of 1913. Eighteen months afterward Mgr. Benson was dead. And a few months later on, we laid Father Dolan in San Lorenzo *fuori-le-mura.*

Benson and His Host.

As one who was in a position to know, I may be permitted to make a few observations here on the parts of Father Martindale's very readable Life of Mgr. Benson where reference is made to the latter as guest to Father Dolan. In Vol. II, p. 160, the author says:

> Frankly, he disliked these Lents in Rome. He detested the Anglo-Roman clique as a clique, though it was full, for him, of friends. He is as savage in his criticism of it as of any social grouping he dislikes. Besides he was at a strain there, and cold usually, and often hungry. He missed his English breakfast.
>
> "How do you manage about breakfast?" he asked a friend who was in Rome one Lent.
>
> "I always have an egg."
>
> "Oh! do you get an egg?" he said quite wistfully; though, of course he could have had a dozen had be but asked for them, for he had the kindest of hosts.

This small detail puts me in mind of the fact that, while Mgr. Benson worked hard, he was admirably able to take care of himself. No man was better able to do so, in the community with which he lived when in Rome, as I am able to testify, because we both dined at the same table during the three Lents Mgr. Benson was here. Father Dolan saw that his preacher had all comforts necessary at table and in his room, even to the detail of warm milk and biscuits for his use at bedtime.

Nor do I think Mgr. Benson "disliked those Lents in Rome," for, as I mentioned above, he was always ready to avail of an invitation to deliver the Lenten series—and this at

a financial loss, at least when compared with an invitation to the United States for a Lent. Although the stipend handed him at the end of a Lenten series in Rome did not do more than well cover his expenses to and from England (more could not be afforded), the sum mentioned as received for his trouble in going to America would be a hundred times greater.

I fancy the keynote to many of Mgr. Benson's statements lies in the fact that he did not expect to be taken literally; he talked rather bluntly and was not at all averse to see people take many of his sayings *cum grano salis*. For instance, he was heard in a circle of ecclesiastics in Rome one evening in 1913 complain that " when preaching in New York, Archbishop Farley had never once invited him to dinner ". We may, I think, take it for granted that he did not really mean to say that he, a young priest, expected that he ought to have been asked to the table of the Archbishop of New York. His innate sense of modesty should not permit such an expectation. There was nothing of the *parvenu* about Benson. He liked his work, and was happy in it. Even that strange resolution which he made at his ordination regarding his apparel, was an index of this state of mind. " I asked myself ", he said, " whether I was to be a well-dressed priest or otherwise ". He chose to be an untidily dressed priest, and he kept his resolution; perhaps only too faithfully, some said.

It must be taken into account also, when weighing doings and sayings of the English novelist, that for all his years and experiences (and they were varied), he retained much of his boyishness in many ways. One instance of this occurred in his last week in Rome as guest of Father Dolan. Somebody had given him a jar of honey to use at breakfast. For a day or two all went well. But on the third morning when the owner of the sweet commodity came to take it from the press in the refectory—the jar was still there, but the honey was gone! Who had the sweet tooth, was the question that Father Dolan as head of the house had to try and decide in order to appease the wrath of his guest. Like many other great questions, this found no solution: unfortunately, no Sherlock Holmes was at hand. However, it was strongly suspected that two servant boys in the place should have little difficulty in answering the question, had they not decided that, after all,

silence is golden. This incident probably marked the beginning of the popular novelist's subsequent collapse. To cause a scene about ten cents worth of honey is a boyish proceeding; but under the circumstances it manifested a very bad state of nerves.

That Benson's active pen had to be laid aside so soon and so suddenly must be reckoned as a calamity to the Catholics and the Protestants of England; his historical works gave strength to the former and a badly-needed light to the latter. This constituted his life-work; for early in his priestly career he came to the conclusion that he was not adapted for permanent work on the mission, that his pen would be able to achieve more good for the old faith than could his efforts in a field to which he believed himself unsuitable. He could not, of course, put into his work the scholarishp which Canon Sheehan has shown in his long line of masterly books. But he wrote what was, and still is, much needed among the masses and the higher classes in England, viz. novels that reminded them of the past when the Church founded on Peter showed their forebears the narrow, straight way. Not a few ecclesiastics have taken exception to the cultivation of what has been termed a sort of "Benson cult". Be this as it may, all have to admit some merit was his for having, even for a short time, brought to the minds of his countrymen a thought of the past, with all its burnings, hackings and hewings, all its fraud, uncleanness and deviltry.

His lesson was not needed by the Catholics of Celtic blood, who make up the vast bulk, priests and people, of the Church in England: memories of the terrible past run, so to speak, in their very veins. Nor was it needed by the half million or so of Catholics of purely English origin in England. But it was needed by the masses of Protestantism that remain sunk in materialism. Whether or not his books have done any good to these is outside the province of this paper to examine. Anyhow, with vigor and a right good will Mgr. Benson did one man's part for their spiritual welfare.

THE PRIEST IN BENSON'S BOOKS.

It is difficult to explain why Benson rarely or ever treated the priest in his books with common decency. To him the

priest was always an unshaven creature who could not appear in polite society without making a fool of himself, or, if he did not succeed in doing so, it was because, somehow or other, the Holy Ghost kept him on the path pointed out by common sense. Did I not know from Benson himself that he never experienced anything but kindness from priests in the United States and in Ireland, I should feel inclined to conclude that some of "the cloth" had given him a pretty hard time of it at some period or other in his life. He had to say of the priests who had given him entertainment in Ireland that "in no place had he received such lavish hospitality." And his description of American hospitality among the brethren was described in no less glowing terms. Of those of his own country, the writer has no data to go on in this respect.

However it is to be explained, the fact remains that Benson usually treated the priest meanly in his pages; while, on the other hand, the parson was assigned the place of a gentleman who knew how to comport himself in a manner calculated to put his Catholic rival to shame. Of course, where matters doctrinal are concerned, the priest in Benson's pages is correct, sound, above reproach. He knows the exact moment to be stern, as well as that when he must be indulgent. He knows there is a time to be silent and one in which speech is golden. But take the Catholic ecclesiastic out of his professional ambient in Benson's works, and you have a not very fascinating specimen of humanity for one who is supposed to be a captain of Christ, a man who by his long years of education is supposed to be able to grapple with the world.

JAMES P. CONRY.

Rome, Italy.

THE BIBLICAL STATUS OF WAR AND THE SACRAMENTAL SYSTEM.

AMONG the silent and inconspicuous, but potent, forces that play their part in human life are the Sacraments of the New Law. Few events of history in Christian times have escaped the range of their influence. Few are the moral problems which they do not serve to explain. Among these problems is one which has been a crux to countless people, and which might be termed the problem of the Biblical status of war.

Before entering the field where the illustrative relation of the Sacraments to this problem will confront us, it is necessary to discuss some difficulties by which the problem itself is attended. There is the contrast, for example, between the status of war in the Old Testament and its status in the New. The familiar features, in the former, of wars recorded as waged by the direct order of God are thrown into arrestive strangeness by the complete absence, in the latter, of such testimony to Divine sanction in this respect. War in the New Testament is relegated to comparative obscurity. It is never mentioned as a contemporary event. In the Gospel it ranks among the scourges for mankind; in the Epistle of St. James its cause is ascribed to unregulated human passion; and though in the Apocalypse of St. John there is mention indeed of war in Heaven against the dragon, doubtless waged by Divine command, while the mystical beast too makes war against the Saints, and He who is called faithful and true is said to judge and make war, yet wars on earth are nowhere dignified by association with Divine authority.

Among the difficulties that present themselves when discussing the subject there is first of all the fact of the Divine sanction with which the Israelites made war upon their heathen neighbors. How can we explain it? To the ordinary mind nowadays war seems a man-made thing. That the present European war, for example, was directly caused by God, few would credit. Even if the German Emperor were to assure his subjects that he had invaded Belgium by direct command of Almighty God, they would probably accept his statement with a mental reservation. The idea of God ordering war at all, to the average mind to-day seems foreign to the range of probabilities. That there ever should have been such wars recorded as Divinely ordered is doubtless one of the most striking phenomena of history.

How then are we to interpret statements that God on occasions actually ordered war? They have puzzled many people. They suggest questions sometimes asked by the reading "man in the street". The theme of the attributes of God has formed no part of his studies, it is true, but he has a general notion that the nature of war and the nature of God seem mutually incompatible. How shall we solve the problem for him? The

commentaries will be of little use in this case. They were not written to meet the needs of the " man in the street ".

Conflicting indeed have been the attempts to solve the problem, and some of the solutions are even more puzzling than the original question. From prominent non-Catholic pulpits the solution of the rationalistic critics has doubtless reached the ears of our friend, the man in the street. He has been told that the Old Testament contains the successive stages of a progressive revelation and that the human race was then in its intellectual infancy. He has been assured that the national egotism of the Israelites and their anthropomorphic conceptions of God played an important part in distorting their portrayal of His dealings with the human race. He is told that when he reads the words: "And God said unto Moses let the Madianites find you their enemies, and slay you them," he is not to be surprised, for the phrase, "And God said unto Moses " is merely a daring statement, founded not upon actual fact, but arising from the mistaken belief of the Israelitic leaders that their own policy was always identical with that of Almighty God.

Thus the man in the street is faced with the startling conclusion that the Bible, according to the rationalistic critics, contains statements that are untrue. If he be a non-Catholic of the old-fashioned type, be is bewildered by the conclusion, for it has been one of his cherished beliefs that the Bible was the word of God, and consequently could contain no falsehood.

The pendulum of non-Catholic opinion within recent years has taken a momentous swing. If a century ago our friend, the man in the street, had sat at the feet of Calvinistic divines his difficulties would have been dealt with by reference to the positive predestination of a large section of mankind to perdition, and he would have been assured that of this category were the godless heathen who were as obstinately blind to the light of the true religion as were the prelatists and papists of modern times.

But time has wrought strange changes. The Calvinistic doctrine of the positive predestination of some to perdition, and the Jansenistic denial of the truth that Christ died for all mankind have had their day. By the irony of fickle opinion, they have been discarded even by the followers of their foun-

ders. Their basis—an admittedly inspired, but falsely interpreted Bible—has been deposed from its old authority by non-Catholic "Higher Criticism".

From the old-time wild extremes of literal interpretation a large section of non-Catholic critics has swung to the other extreme of rejecting everything in the Scriptures that appears to conflict with present-day experience. The Bible has been reduced to the level of a human compilation, containing some Divine elements, it is acknowledged, but what these elements actually are no rationalistic critic can definitely say. All that they are sure of is that knowledge is growing. But that the religious statements of to-day will be the religious statements of a century hence, they have not a particle of certainty. For the statements of the Bible and indeed of all Divine Revelation according to this theory are for the most part merely subjective aspects of truth and consequently liable to the errors of human fallibility. From their theories both of inspiration and of revelation one vital certainty is missing, and that is a recognition of the existence of definite objective truth and of its necessary place in human religious knowledge.

It is a day to reflect upon the fact of inspiration. Since the Vatican Council formulated its teaching on this subject in the words: "Spiritu Sancto inspirante conscripti (libri) Deum habent auctorem," the rationalistic critics have proceeded to lengths of infidelity undreamt of by the sects of that day. In our libraries to-day are so-called Christian commentaries that reduce the Old Testament to the level of a species of religious "Arabian nights". So first of all let us recall some certainties of Catholic teaching concerning inspiration: (1) God is the primary author of the Scriptures; (2) the Holy Ghost impels the sacred writer, who is the instrumental cause, to write; (3) He enlightens them so that they fall into no error.

With these principles accepted, our only conclusion can be that if in any passage of the Bible it is stated that God ordered war, He must actually have done so. To the theory of the rationalistic critics that such an order was merely a mistaken human idea of the Divine purpose, we must reply that such a mistaken idea may be consistent indeed with a purely human compilation, but is absolutely inconsistent with any theory of inspiration based on the belief that God is the author

of the Scriptures. It is true that revelation is progressive; but that a progressive revelation by no means implies the existence of falsehood in its earlier stages is a principle inseparable from Catholic exegesis.

But why should God have ordered the Israelites to make war upon the heathen nations? Was it not in ancient times as true as it is to-day that God wishes all men to be saved? Why did He not command the Israelites to preach the true religion to their heathen neighbors instead of bidding them make war upon them?

The unique part played by the Sacraments in the missionary work of the Catholic Church to-day and in all ages points to the track of solution. From the Holy Ghost indwelling in the Church come the graces of missionary zeal, and the means of the Holy Ghost's indwelling is the sacramental system. What else but the grace of the Sacraments sustained the Catholic missionaries in the hardships and perils of their lives? What else but the grace of the Sacraments made men ready to abandon home and wealth and kindred and friends for a life of poverty and homelessness and isolation? Without the sacramental life missionary zeal would soon decline and disappear. Without the sacramental life the Catholic priesthood itself would become an impracticable ideal.

The amazing fruitfulness of the sacramental system in producing efficient ministers for the conversion of mankind; the comprehensive scope of its effects upon all sorts and conditions of people, are facts that bear upon the case. Never till the institution of the Catholic hierarchy were such powers conferred upon men. It was the first body of men who had ever been raised to a state of permanent sanctifying grace in special abundance, and invested with a character peculiarly their own.

It was a body different from all other bodies; in the world, yet not of the world; with extraordinary graces and extraordinary powers. Its powers and graces surpassed all other powers and graces in proportion as its functions and obligations surpassed all mundane duties or distinctions. Its graces were of a variety not imparted to the human race in general; its sacramental powers included some of a kind hitherto enjoyed only by God Himself. Extraordinary, like its powers and privileges, were the probation and discipline that guarded

entrance to this order. The order contained grades of power and grades of graces from the minor ministerial orders to the priesthood, and its crowning glory—the episcopate.

Through the bishops of the Catholic Church, the graces of the sacramental life stream forth from God upon mankind. Compared with the Catholic bishops, the Jewish high priests were as inferior in spiritual powers as the sacrifices of the Jews were inferior to that of Christ. Once a year, on the day of atonement, the Jewish high priest, after offering sacrifice, was privileged to enter the Holy of Holies and sprinkle the mercy seat with the blood of the victims. Then, bringing a live goat he laid his hands upon its head, and confessing all the iniquities, transgressions and sins of the people of Israel he laid them in intention upon the head of the goat, and sent it away by the hand of a fit person into the wilderness to bear upon it all their iniquities to a land of separation where they should be remembered no more. But the day never dawned in the high priest's life when he could exercise the power of converting the substance of bread and wine into the Body and Blood of the Son of God, nor did he ever have the happiness of transmitting that power by ordaining priests who could perpetuate their Saviour's Presence at each altar where they would minister by a daily act of consecration.

Ours is an age of abundant grace. So accustomed are we to its nearness and fecundity we are apt to forget its wondrousness. Suppose for a moment that the Sacrament of Penance and the daily Mass were to be eliminated from the life of the Catholic Church. How inestimable would be the loss in her missionary efficiency. Her chief channels of supernatural grace would be closed. With prayer and self-denial her spiritual life would continue, but like a shadow of its former self.

This hypothetical picture may serve to illustrate the religious state of the Israelites and Jews in ancient times. Neither their sacraments nor their sacrifices could take away sin. Not till the advent of Christ was there any certain outward means with effects of its own in removing sin. The so-called "Sacraments of the Old Covenant"—circumcision, consecration of priests and Levites, the Paschal lamb, and the various sacrifices and purifications—were powerless in themselves to effect

this removal. This is clear from the decree to the Armenians, published by order of the Council of Florence, which declares that the sacraments of the Old Law did not confer grace but only prefigured the grace which was to be given by the Passion of Jesus Christ. This means of course that they did not confer grace *ex opere operato* but only by reason of the faith in Christ which they represented—" ex fide significata, non ex circumcisione significante," as St. Thomas observes.

The contrast is intensified by the comprehensive scope of sacramental efficacy to-day. Silently but surely the Sacraments of the New Law play their part in determining the eternal destiny of countless souls by effects often unsuspected by the recipients. Take, for example, the Sacrament of the Eucharist. Though it is true that only the faithful can licitly partake of it, yet provision is made for all who are present at its celebration. It is a sacrifice as well as a sacrament, and one of its most wonderful effects, as Cardinal Vaughan observes, is that as a sacrifice it " grants the grace and gift of repentance, if not at once, at least in due time, to those who properly apply for it." It is the one institution in the Church especially designed, says the Cardinal, to obtain for us the " grace of repentance ". Thus even those debarred from its sacramental graces may share in its sacrificial effects. Those who are present may certainly do so, for it is offered, as we know, " pro omnibus circumstantibus ". Infidels may benefit from it, for, as Tanquerey says, it can be offered for them " per modum deprecationis ". Its benefits extend to the excommunicated, according to the probable opinion regarding the *tolerati*, while even the *non tolerati*, though it may not be offered for them publicly, " in nomine ecclesiae ", may benefit from it if it be offered by a priest privately for their conversion.

Since such are some of the marvels of the Sacraments of the New Law in producing effective missionaries and in disseminating means of grace, conditions resulting from their absence under the Old Law may be gauged. Their absence will explain not a few perplexing questions. Why, for example, did the Israelites during a stay of over two hundred years in Egypt make no adequate effort to convert the Egyptians? How was it that when they were carried to Babylon nearly nine hundred years later they never bestirred themselves to bring the

Babylonians to a knowledge of the true religion? The answer centres in the fact that they had no sacramental system capable of producing a zealous missionary spirit. How comparatively poor was their spiritual equipment may be judged from the fact that they possessed no means of obtaining entrance to Heaven. Even their holiest patriarchs were detained in Limbo till Christ effected their release. Extreme Unction, which disposes the soul for the reception of the Beatific Vision, had not even been presaged by their seers. Proportionate to this lack of sacramental preparation for Heaven was their lack of effective means to reach heights of holiness on earth. Circumcision, for example, though a type of Baptism, could not remove original sin *ex opere operato* in the case of adults. This is certain. As regards its spiritual effects upon infants, Tanquerey declares that it conferred grace upon them, but adds that in regard to the manner in which it conferred it, theologians differ. At any rate the admitted fact of its inefficacy to confer grace upon adults *ex opere operato*, demonstrates the comparative spiritual poverty synchronous with the Old Law. It was a time of spiritual waiting. The night of sin and slavery to Satan had not yet passed.

Upon the vision of the seers the Age of Mary with its plenitude of graces had dawned, it is true; but in uncompleted glimpses of distant future glory. Prior to her advent, graces came into the world, fleeting gifts from Heaven, but did not permanently stay. The Holy Ghost, as St. Augustine says, under the Old Law was but a transient visitor. The conditions requisite for His perpetual residence among men had not then been fulfilled. The human race had yet to witness its perfection in a creature unstained by sin, a creature who by her powerful intercession and merits *de congruo*, as St. Francis Liguori declares, would procure for the ruined world the blessing of redemption and who, as Arnold Carnotensis says, would effect our salvation in common with Christ. From the part played by Mary in dispensing the graces of the New Law may be estimated the effects of her absence in the Old Dispensation.

Thus the spiritual life of the Israelites and Jews never passed the inferior stages of development. Even when idolatry had lost its charm in the sorrowful repentance of the Babylonian

captivity the Jews in their new fervor exhibited no missionary zeal. Their narrowness of religious outlook underwent no change. Their general conception of the Messianic Kingdom was confined to national limits. It is true that their inspired writers could foresee the day when all the nations of the earth would worship God in a sacrifice offered by priests of every race. But whatever the Jews thought of the prophetic picture, they made no effort to hasten its realization. They returned from Babylon with their Messianic hopes centring in no world-wide spiritual ruler, but in a temporal restorer of their former national glories.

Now God acts upon men in accord with their condition and capacity. He did not order the Israelitic or Jewish priests to inaugurate a missionary campaign, for He knew that they did not possess the stage of development essential to such an enterprise. It is true that He bade the prophet Jonas preach to the Ninevites, but the experiment was not encouraging, so far as Jonas was concerned. He showed none of the notes of self-sacrifice and simple faith required in a missionary. He was less concerned with the conversion of the Ninevites than with the question of the literal fulfilment of his prophecy.

It is true that in post-exilic days a proselytizing movement entered to some degree into the religious life of the Jews of the dispersion, but its effects were largely limited by the fact that the conversions which took place were due in many cases to the desire among the Gentiles for civic privileges in Jewish cities rather than to any definite religious change wrought by Judaism in the Gentile mind. Judaism lacked the appeal of a universal scope.

That the heathen would not be left without some special means of accelerating their conversion is certain. What was this means? Was it supplied by war? Let us scan the facts.

What purpose could God have in ordering His people to make war upon their heathen neighbors? As a kindred and illustrative question, we might ask: Why did God send the Flood in the days of Noe? It is certain that in sending this terrestrial disaster God must have had a definite purpose and that He would not leave us wholly in the dark as to what this purpose was. In the light of the Epistle of St. Peter it is clear that the Flood was by no means solely intended as a punishment

for human offences, but was the occasion of many being saved from the path of perdition and finally reaching Heaven. It is one of the wonders of God's providence that He can invest His punishments with attendant means of blessing. Before the Flood came, the vast majority of the human race had rejected good and chosen evil. They had forgotten their Creator; they had forgotten the purpose for which they had been placed on the earth. Remonstrances were of no avail. The preaching of Noe left their hearts unmoved. So to save them from themselves and the doom they were shaping, God sent the Flood. And this physical catastrophe effected what no preaching had ever done. Souls whom no moral appeal could have stirred recognized the voice of God amid the overwhelming tempest and knew that upon their hearkening to His message their eternal destiny depended. And in that moment graces were not wanting. God never leaves a soul when a soul is in need of His aid. So in that scene of death and desolation, which by Divine mercy had been made the occasion of conversion, those giant sinners abandoned the slavery of evil and accepted the service of God.

Equally mysterious but beneficent, we may infer, was the purpose of those wars which God ordered in ancient times. While they were national punishments, they were also the means of vast individual benefit. There are worse things than war in the world. There is a peace that is worse than any war. There is the peace, for example, in which false standards of life prevail. There is the peace which worships wealth. Such a peace would be destructive of more souls than any war could be. In olden days, it is true, the pursuit of wealth had not assumed such amazing proportions as we have witnessed in our day. But there were vices in abundance. It was an age of unbridled passion. The very sanctuaries of the heathen served for periodical festivals of vice. Idolatrous worship with its shameless orgies spread even to the people of Israel. Monotheism and polytheism were engaged in a life and death struggle. The danger of polytheism lay in its blending of truth with error, and in its disastrous moral consequences. Upon its extinction depended mankind's spiritual development. Under the circumstances, as we have shown, it was morally impossible to cope with this evil by missionary means. So war served as the remedy.

Upon both the people of Israel and the heathen nations around them war came as a cleansing agent, severe but salutary. The occasions when the people of Israel were defeated in their military campaigns served as reminders of their defections from the worship of the one True God. In the first book of Kings we find Samuel saying to the children of Israel: "If you turn to the Lord with all your hearts, put away the strange gods from among you, Baalim and Ashtaroth: and prepare your hearts unto the Lord, and serve Him only, and He will deliver you out of the hand of the Philistines." Then the children of Israel, we are told, put away Baalim and Ashtaroth, and served the Lord only.

Upon the heathen these wars, sent by God, whose chastisements are always compatible with mercy, had doubtless a wholesome influence. From the gross immoralities of peace and its spiritual blindness they were consigned to the purgative discipline of warfare, and the result was a yearning for God. And from that yearning, under a supernatural impulse, we doubt not, souls unnamed and unnumbered were placed on the path of salvation in their last moments by what was implicitly a baptism of desire.

It is true that some must have perished without penitence or pardon, but they perished of their own free will and not because graces were lacking or the gates of mercy closed. On every battlefield, we may be sure, God's gifts have always been showered in proportion to men's needs; so that never a soul was lost that wished to be saved.

Thus the difficulties of the problem disappear. The attributes of God are no longer overshadowed by the mists of human misconception. The misdrawn picture of multitudes of heathen doomed to everlasting misery by purely exterminative wars is replaced by the brighter vision of many souls who enjoy eternal happiness in Heaven as the result of wars which saved them from spiritual disaster and led them home to God.

Both the blessing and the bane of events are judged, from a purely materialistic standpoint, in accordance with their effects upon temporal prosperity. From the spiritual standpoint, the only true criterion of events is their relation to eternal life. The mysteries of God's providence receive a flood of light from this latter point of view. The great war in Europe

which God permits to-day would doubtless be stripped of much of its horror if we knew what the angels know. But both the knowledge of the angels and the war in Europe are themes upon which I have no intention of digressing in this article.

H. T. E. RICHARDS.

London, Ontario, Canada.

ECCLESIASTICAL CENSURES IN THE NEW CODE.

THE Church has always claimed the right to punish her subjects for the wilful violation of her laws. This right is so necessarily connected with the essential constitution of the Church that only those who deny her Divine institution can dispute her legislative and coercive power. The nature of the penalties is to be decided by the authorities of the Church. There are both spiritual and temporal penalties laid down in Canon Law for the violation of the ordinances of the Church.

The censures of the Bull *Apostolicae Sedis* and all other penalties contained in Papal documents have been revoked and only those mentioned in the new Code will be in force after Pentecost of this year. It is therefore of importance for every priest to know what censures are contained in the Code.

I. GENERAL PRINCIPLES CONCERNING CENSURES.

Ecclesiastical censures are penalties by which a subject of the Church is deprived of some spiritual benefit or of benefits connected with matters spiritual, because of obstinate violation of some law of the Church, until such time as he repents and obtains absolution from the censure. Censures, and most of all excommunication, incurred by the very commission of a crime, should be inflicted rarely and with great prudence. (Canon 2241.)

Only those external criminal actions that are mortal sins, complete and committed with obstinacy, should be punished by censures. A censure may be visited also on delinquents whose identity is unknown. When there is question of censures *ferendae sententiae*, a person is considered contumacious who does not desist from the crime or refuses to do penance and repair the injury done or scandal given by the crime, after

having received the canonical admonitions as described in Canon 2233, 2. A censure *latae sententiae* is incurred by the very transgression of the law or precept to which the censure is attached, unless the guilty person is excused from the penalty by a reason admitted in law.

A person is considered to have ceased to be contumacious when he has sincerely repented of his crime and has made condign satisfaction for the injury and scandal caused or has at least seriously promised to do so. Judgment as to the sincerity of the repentance, or the sufficiency of the satisfaction, or the sincerity of the promise, rests with the one from whom absolution is asked. (Canon 2242.)

Some censures are reserved and others are not. A censure inflicted *ab homine*, that is, by a precept of the superior or by a sentence in an ecclesiastical court, is reserved to the one imposing the censure or giving the sentence, or to his superior, his successor in office, or his delegate. Among the censures reserved *a jure*, that is by law, some are reserved to the Ordinary, some to the Holy See. Those reserved to the Holy See are subdivided into three classes, *simpliciter, speciali* and *specialissimo modo* reserved. A censure which is incurred by the very fact of committing a crime (*latae sententiae*) is not reserved, unless the law or the precept explicitly states that it is reserved. In case of doubt concerning the law itself (*dubium juris*) as well as in a doubt about the fact (*dubium facti*) the reservation does not hold. (Canon 2245.)

The reservation of a censure that prevents the reception of the Sacraments—for instance, excommunication—implies the reservation of the sin. If a person, however, is excused from the censure or has been absolved from it outside confession by a superior having jurisdiction in the external forum, the reservation of the sin ceases altogether. (Canon 2246.)

If the censure is reserved to the Holy See, the Ordinary cannot put on the same crime another censure reserved to himself. If the confessor, in ignorance of the reservation, has absolved a penitent from the censure and the sin, the absolution from the censure is valid except in censures reserved to the Holy See *specialissimo modo* and in censures imposed by a precept of the superior or by a sentence in the ecclesiastical court. (Canon 2247.)

In a censure that does not forbid the reception of the Sacraments—for example, suspension—the person, if otherwise well disposed, can be absolved from the sin while the censure remains. (Canon 2250.)

In danger of death any priest can absolve from all censures; but in two of these, namely those reserved *specialissimo modo,* and those imposed by precept or by sentence in the ecclesiastical court, the person after recovery is bound to have recourse for the imposition of a penance to the S. Penitentiary, or to the bishop or someone else having faculties to absolve from censures reserved *specialissimo modo,* and in case of censures by precept or sentence to the authority that imposed the precept or gave the sentence. If the convalescent neglects this obligation, he falls again under the same censure. (Canon 2252.)

In cases where the censure into which one has fallen cannot be suffered without great danger of scandal or loss of good reputation, or when it is hard for the penitent to remain in sin until the faculty to absolve can be obtained from the superior, any confessor can in sacramental confession absolve from any censure, no matter in what manner it is reserved; but he must impose the obligation on the penitent to have recourse within one month to the authorities for the *mandata,* i. e. a penance that will be imposed on him. As long as recourse is possible without great inconvenience, the recourse is required under penalty of falling again into the censure. If in some extraordinary case this recourse to the authorities be, morally speaking, impossible, the confessor may absolve without the obligation of recourse and impose the penance and satisfaction for the censure and specify the time in which the special penance has to be performed. A penitent neglecting through his own fault to do the penance in the prescribed time falls again into the censure. (Canon 2254.)

II. Special Principles for each of the Censures.

1. EXCOMMUNICATION.

Excommunication is a censure by which a person is excluded from communion with the faithful. (Canon 2257.)

The excommunicated person may be either an *excommunicatus vitandus* or a *toleratus.* No one is to be considered a *vitandus,* unless he has been excommunicated by name by the

Holy See, has been publicly denounced as such and explicitly declared as a *vitandus* in the decree or canonical sentence. (Canon 2258.)

An excommunicated person is deprived of the right to assist at divine services, but he may be present at sermons. If an *excommunicatus toleratus* passively assists at divine services, he need not be expelled, but a *vitandus* must be removed; and if this cannot be done, divine services must be stopped, if it can be done without great inconvenience. From active participation in divine services even the *excommunicatus toleratus* whose excommunication is publicly known or who has been excommunicated in the ecclesiastical court, must be excluded. (Canon 2295.)

Every excommunicated person is forbidden to receive the Sacraments. After a declaratory or condemnatory sentence he cannot even receive the sacramentals of the Church and cannot be buried from the church, if he should die before obtaining absolution. (Canon 2260.)

An excommunicated priest is forbidden to celebrate Holy Mass or to administer the sacraments and sacramentals. The faithful, however, may for any good reason ask the sacraments and sacramentals of an excommunicated priest, especially when there is no one else to minister to the applicant, and in cases where the excommunicated priest is requested he is allowed to administer the sacraments and is not obliged to inquire why he is requested to do so. The faithful, however, are not allowed to ask the sacraments from a priest who is an *excommunicatus vitandus* or a priest excommunicated by a sentence in the ecclesiastical court, except in case of danger of death (Canon 2261.)

Every excommunicated person is deprived of the indulgences and of his share in the public prayers of the Church. The faithful, however, may privately pray for the excommunicated and the priest may privately apply Holy Mass for their intentions, provided that no scandal is given. (Canon 2262.) This canon settles a much disputed question, namely, whether Holy Mass may be applied for the intentions of Protestants. The opinion of authors was divided on this point. As Protestants fall under the class of the *excommunicati tolerati*, the Code allows Holy Mass to be applied for their intentions; but

since they certainly should not have the same privileges as a Catholic in good standing with the Church, the Code forbids this favor to be granted them publicly.

The exercise of jurisdiction both in the internal and the external forum on the part of an excommunicated person is unlawful; and if the excommunication was imposed by sentence in the ecclesiastical court the acts requiring jurisdiction become invalid, except in danger of death, for then any priest can validly absolve a person in such extremity. (Canon 2264.)

2. INTERDICT.

An interdict does not deprive one of communion with the faithful but of certain spiritual rights, varying with the different species of the interdict. An interdict is either personal or local, general or particular. (Canon 2268.)

A general interdict on the diocese or country, whether personal or local, can be inflicted by the Holy See alone. A general interdict on the territory of a parish or its people and a particular interdict on a specified church or person can be inflicted also by the bishop. A personal interdict follows the person wherever he goes; the local interdict applies only in the interdicted place, but in that place all persons, even non-residents and those otherwise exempted, except those having a special privilege, are under the interdict. (Canon 2269.)

A local interdict, both general and particular, does not forbid the administration of the sacraments and sacramentals to the dying, but it does forbid any other divine services and sacred rites, except on Christmas Day, Easter Sunday, Whitsunday, Corpus Christi, the Assumption, on which days the local interdict is suspended and it is forbidden only to hold ordinations and to solemnize marriage on them. (Canon 2270.)

In a general local interdict the following concessions are granted, unless the decree imposing the interdict states otherwise: The clergy, with the exception of those personally interdicted, are permitted to celebrate Mass and perform other sacred functions, but they must keep the doors of the church locked and not ring the church bells. In the cathedral, in parochial and also in non-parochial churches, if there is but one church in a town, there are allowed one Mass, the keeping of the Blessed Sacrament, the administration of Baptism, Holy

Eucharist, Penance, Marriage without the nuptial blessing, funerals without solemnity, the blessing of baptismal water and of the holy oils, preaching. At these functions singing is forbidden, there is to be no display of vestments, and the ringing of bells and playing of the organ are not allowed. (Canon 2271.)

In case of an interdict on one special place the following rules must be observed: If the cemetery is interdicted the faithful may be interred there, but without ecclesiastical rites. If a church or chapel is interdicted, distinction must be made between churches where the cathedral or collegiate chapter reside, parochial and other churches. The clergy, except those personally interdicted of the chapter, may hold services behind closed doors, unless the interdict specifies that the chapter should hold its services in another church for the time of the interdict. In parochial churches there may be the usual administration of the sacraments and one Mass each day, but without singing, playing of the organ and ringing of bells. The bishop may appoint another church to serve as a parish church. (Canon 2272.)

In a local interdict and in an interdict on a college or community, those who have given no cause for the interdict and are not under any other censure may, if they are otherwise well disposed, receive the sacraments according to the preceding canons, without absolution from the interdict or any satisfaction. (Canon 2276.)

If a person is under an interdict *ab ingressu ecclesiae*, he is thereby forbidden to perform the divine offices in church or to assist at them; and if he dies without absolution from the interdict he is deprived of ecclesiastical burial. If, however, he does assist he need not be expelled from the church; and if buried in consecrated ground the body need not be removed. (Canon 2277.)

3. SUSPENSION.

Suspension is a censure by which a cleric is deprived of either an office or a benefice or both. Suspension without specification includes privation of both office and benefice. Suspension from office or benefice inflicts privations as outlined in the following Canon. (Canon 2278.)

Suspension from *office* without any further limitation forbids all acts of either jurisdiction or sacred orders, as also all powers of administration except the administration of the goods of one's own benefice. Suspension from *jurisdiction* forbids all acts of jurisdiction both of the internal and the external forum, ordinary jurisdiction as well as delegated. Suspension *a divinis* forbids all acts of the powers received by ordination or power of orders received by privilege. Suspension from *orders* forbids the exercise of the powers received by ordination. Suspension from *sacred orders* forbids the exercise of major orders. Suspension from *one specified order* forbids the exercise of the specified order, and the person suspended is moreover forbidden to confer that order on others, to receive a higher order and to exercise that higher order even if he shall have received it after the suspension. Suspension *from conferring a specified order* forbids only the conferring of that order, not however of higher or inferior orders. Suspension *from a specified act of the ministry* (for instance, hearing confessions), or *a specified office* (for example, the care of souls), forbids every act of that ministry or office. Suspension *from the pontifical order* forbids every act of the order of the episcopate. Suspension from *pontificalia* forbids the exercise of all functions of a bishop in which the liturgical laws require the use of crozier and mitre. (Canon 2279.)

If a cleric incur a suspension that forbids acts of jurisdiction both in the internal or external forum, the inhibited acts are invalid only after a condemnatory or declaratory sentence of the ecclesiastical judge or in those suspensions where the superior explicitly states that he revokes by the suspension the powers of jurisdiction. (Canon 2284.)

III. Excommunication reserved to the Holy See "Specialissimo Modo."

1. Such an excommunication is visited upon one who casts away the consecrated Host or carries the same off for an evil purpose, or keeps it for that end. (Canon 2320.)

2. On him who lays violent hands on the Roman Pontiff. Such a person becomes *ipso facto excommunicatus vitandus.* (Canon 2343.)

3. On a priest who absolves or makes believe to absolve his accomplice in a sin against the Sixth Commandment. Even in danger of death the priest cannot without incurring excommunication absolve his accomplice, so long as another priest can be had without great danger of betraying the priest and giving scandal, except in case the sick person refuses to confess to another priest. The excommunication is incurred also when the penitent does not mention the sin of complicity if the guilty confessor directly or indirectly induced the penitent not to confess the sin. (Canon 2367.)

4. On a confessor who presumes to violate directly the seal of confession. (Canon 2369.)

IV. Excommunication reserved to the Holy See "Speciali Modo."

1. All apostates from the Christian faith and all heretics and schismatics. (Canon 2314.)

2. Publishers of books by apostates, heretics, and schismatics which advance the cause of apostacy, heresy, or schism; also those who defend such books and others condemned by name through Apostolic Letters; finally those who knowing of the censure read or keep such books without due permission. (Canon 2318.)

3. Those who are not ordained priests and pretend to celebrate Holy Mass or hear confessions. (Canon 2322.)

4. All persons of whatever station or dignity, even that of the Cardinalate, who appeal from the laws, decrees or commands of the reigning Roman Pontiff to a general council of the Church. (Canon 2332.)

5. Those who have recourse to the civil authorities in order to impede the letters or documents of the Holy See or of its Legates, and prevent their promulgation or execution either directly or indirectly, as also those who on account of these letters or documents injure or intimidate the authors of the same or others on account of them. (Canon 2333.)

6. Those who publish laws, orders, and decrees against the liberty and the rights of the Church, as also those who either directly or indirectly impede the exercise of ecclesiastical jurisdiction both of the internal and external forum by having for this purpose recourse to any lay authority. (Canon 2334.)

7. Those who dare without due permission of the Church to cite before the civil court a cardinal, papal legate, or major official of the Roman Curia on matters arising from their office, or one's own Ordinary. (Canon 2341.)

8. Those who lay violent hands on a cardinal or a legate of the pope, or on patriarchs, archbishops, and bishops, even though simply titular. (Canon 2343.)

9. Those who usurp or retain, by themselves or through others, goods and rights belonging to the Church at Rome. (Canon 2345.)

10. Those who circulate bogus letters under the name of the Holy See or falsify papal letters, decrees, rescripts, or knowingly use such letters. (Canon 2360.)

11. Those who falsely denounce to a superior, either by themselves or through others, a confessor of the crime of solicitation. (Canon 2363.)

V. Excommunication reserved to the Holy See "Simpliciter."

1. Profiteers from indulgences. (Canon 2327.)

2. Those who join the sect of the Masons or other societies of the same nature that scheme against the Church or lawful civil authority. (Canon 2335.)

3. Those who presume to absolve without the faculties from an excommunication reserved either *specialissimo* or *speciali modo* to the Holy See. (Canon 2338.)

4. Those who aid or abet anyone in a crime for which he was declared *excommunicatus vitandus*. Clerics who knowingly and of their own accord participate with such a one *in divinis* and who admit him to divine services. (Canon 2338.)

5. Those who bring into the civil court a bishop (not of their own diocese) or a titular bishop, an abbot, a prelate *nullius,* or any of the major superiors of religious communities approved by Rome. (Canon 2341.)

6. Persons of either sex who enter the enclosure of nuns of solemn vows, without due permission, and those who admit them to such places; likewise women who enter the enclosure of religious men of solemn vows, as also the superiors and others who admit them. Finally, nuns of papal enclosure who go outside without due permission. (Canon 2342.)

7. Those who retain unjustly Church property of any kind, either by themselves or through others, or who thwart those who have a right to the income from Church goods. They can apply to the Holy See for absolution only after having made full restitution. (Canon 2346.)

8. Those who fight a duel, or who make or accept a challenge thereto, or who give any aid in or favor it in any way, as also those who purposely go to see the duel, who permit it or do not oppose it in as far as they can. (Canon 2351.)

9. Clerics in major orders and religious of solemn vows who attempt to contract a civil marriage, as also all persons attempting to contract marriage with them. (Canon 2388.)

10. Those who are guilty of simony in the conferring of an office, benefice, and ecclesiastical dignity. (Canon 2392, 1.)

11. The vicar capitular as well as any of the members of the cathedral chapter, as also others outside the episcopal curia, who steal, destroy, conceal, or substantially alter any document belonging to the episcopal curia. (Canon 2405.)

VI. EXCOMMUNICATION RESERVED TO THE ORDINARY.

1. Catholics who marry before a non-Catholic minister. (Canon 2319.)

2. Catholics who contract marriage with the explicit or implicit consent that either all or some of their children may be brought up as non-Catholics. (Canon 2319.)

3. Catholics who knowingly present their children to a non-Catholic minister for baptism. (Canon 2319.)

4. Catholic parents or those taking the place of the parents who knowingly have their children brought up or instructed in a non-Catholic persuasion. (Canon 2319.)

5. Those who prepare bogus relics, or who knowingly sell, distribute or expose them for public veneration. (Canon 2326.)

6. Those who lay violent hands on a cleric or a religious. (Canon 2343.)

7. Those who procure abortion, not excepting the mother, if abortion has actually taken place. (Canon 2350.)

8. Religious of non-exempt communities who apostatize from the religious life. Apostates of exempt orders incur excommunication reserved to the major superiors of their order. (Canon 2385.)

9. Religious of simple perpetual vows, both in orders and congregations, who contract marriage without dispensation and the persons thus contracting with them. (Canon 2388.)

VII. EXCOMMUNICATION NOT RESERVED.

1. Authors and publishers who without due permission have books of the Bible printed, or annotations and commentaries on the same. (Canon 2318, 2.)

2. Those who dare to demand or force the Church to give ecclesiastical burial to infidels, apostates, and others excluded from ecclesiastical burial. (Canon 2339.)

3. Those who alienate Church property and knowingly fail to obtain the *beneplacitum* of the Holy See, if the goods exceed in value the sum of $6000. All those implicated in the transaction by giving, receiving, or consenting, fall under the censure. (Canon 2347.)

4. Those who force another in any way to enter the clerical life or a religious community, or to take vows, whether solemn or simple, temporary or perpetual. (Canon 2352.)

5. The faithful who neglect to denounce within a month the priest who is guilty of sollicitation in confession. (Canon 2368, 2.)

VIII. INTERDICTS INCURRED IPSO FACTO.

1. An interdict *speciali modo* reserved to the Holy See is incurred by any university, college, chapter, and other community of whatsoever kind, that appeals from the orders and decrees of the reigning Sovereign Pontiff to a general council of the Church. (Canon 2332.)

2. Those who knowingly celebrate or make another celebrate divine offices in places that are interdicted, as also those who admit excommunicated, interdicted or suspended clerics after their censure has been published by a declaratory or condemnatory sentence, incur an interdict *ab ingressu ecclesiae,* reserved to the authority whose law or command was violated. (Canon 2338, 3.)

3. Those who are the cause of a local interdict or an interdict on a college or community incur a personal interdict. (Canon 2338, 4.) Although there is no mention made of the reservation of this interdict, it is understood that in case an

authority inflicts an interdict on an individual or a community no one can free such person from the punishment except the one who imposed it, or his superior.

4. An interdict *ab ingressu ecclesiae* reserved to the Ordinary falls on those who of their own accord give ecclesiastical burial to persons not entitled thereto by law. (Canon 2339.)

IX. Suspensions incurred ipso facto.

1. Suspensions reserved to the Holy See.

1. A consecrating bishop and the assistants, whether bishops or priests, who consecrate a bishop without leave from the Holy See, are *ipso facto* suspended, as also the consecrated bishop, until the Holy See shall absolve them. (Canon 2370.)

2. Those knowingly promoted to orders as well as the one ordained and those ministering or receiving any other sacrament through simony, are *ipso facto* suspended. (Canon 2371.)

3. Those who receive orders from one who is excommunicated, suspended or interdicted publicly, or from a notorious apostate, heretic, schismatic, incur suspension *a divinis.* (Canon 2372.)

4. Suspension from conferring orders for a year is incurred by: (1) those who ordain a non-subject without proper dimissorial letters; (2) those who ordain a subject without testimonial letters, if after the age of puberty the ordinand lived in another diocese for six months, or, in case of soldiers, for three months; (3) those who ordain one to major orders without a proper canonical title; (4) those who ordain religious when they have no right to be ordained outside the diocese in which the monastery of the candidates is situated. (Canon 2373.)

5. A religious in major orders whose profession is null and void on account of deceit on his part is *ipso facto* suspended until the Holy See dispense him. (Canon 2387.)

2. Suspension reserved to the bishop.

Clerics who sue in the civil court a priest or cleric or religious without due permission from the bishop, incur suspension from office. (Canon 2341.)

3. SUSPENSIONS NOT RESERVED.

1. Priests who presumptuously hear confessions without proper jurisdiction are *ipso facto* suspended *a divinis*. Those who presumptuously absolve from reserved sins are *ipso facto* suspended from the hearing of confessions. (Canon 2366.)

2. Those ordained without dimissorial letters or with false ones or before the canonical age or by skipping some order intentionally, are *ipso facto* suspended from the order thus received. (Canon 2374.)

3. Suspension *a divinis* is incurred by those clerics who resign an office, benefice, or ecclesiastical dignity into the hands of lay persons. (Canon 2400.)

4. An abbot or a prelate *nullius* who without necessity puts off his consecration for three months after receiving the Papal letters, *ipso facto* incurs suspension from jurisdiction. (Canon 2402.)

5. A vicar capitular who gives dimissorial letters contrary to Canon 858 § 1, 3, *ipso facto* incurs suspension *a divinis*. (Canon 2409.)

6. Religious superiors who in violation of Canons 965-967 send their subjects for ordination to a strange bishop, are *ipso facto* suspended for one month from the celebration of Holy Mass. (Canon 2410.)

STANISLAUS WOYWOD, O.F.M.

Paterson, New Jersey.

Analecta.

COMMISSIONE PONTIFICIA PER L'INTERPRETAZIONE DEL CODICE DI DIRITTO CANONICO.

Eminentissime Princeps,

Ad dubia proposita a Revmo Ordinario Campivallen. (Valleyfield), et ab Emtia Tua Revma transmissa h. Commissioni, nempe:

I. Utrum pueri, qui etsi septimum aetatis annum nondum expleverunt, tamen ob aetatem discretionis, seu usum rationis ad primam Communionem admissi iam fuerint, teneantur duplici praecepto confessionis saltem semel in anno, et Communionis semel in anno, saltem in Paschate?

II. Utrum canon 1252 iam ubique obligandi vim habere inceperit, non obstantibus legibus particularibus, etc?

Emus Card. Petrus Gasparri Commissionis Praeses respondet:

Ad I affirmative.

Ad II affirmative.

Et ratio, quoad primum dubium, in aperto est. Nam quamvis can. 12 statuat: " Legibus *mere* ecclesiasticis non tenentur . . . qui licet rationis usum assecuti, septimum aetatis annum nondum expleverunt ", subdit tamen " nisi aliud in iure *expresse* caveatur ". Iam vero in can. 859 § 1, et 906 *expresse* cavetur: " Omnis utriusque sexus fidelis *postquam ad annos discretionis, idest ad usum rationis pervenerit,* etc."

Quae dum communico, Eminentiae Tuae Revmae cuncta fausta a Deo adprecor.

Romae, 3 Januarii, 1918

P. CARD. GASPARRI.

ALOISIUS SINCERO, *Secrius.*

DELEGATIO APOSTOLICA, U. S. A.

Indulta circa Jejunium et Abstinentiam.

January, 1915

An abrogatio Indultorum circa jejunium et abstinentiam, sub titulo Bullae *Cruciatae* et Summariorum, declarata per Litteras Apostolicas diei 1ª Januarii 1910, extendenda sit ad eas regiones quae olim pertinebant ad Novam Hispaniam, et deinde annexae fuerunt Statibus Foederatis Americae.

Negative.

P. CARD. GASPARRI.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

PONTIFICAL COMMISSION ON THE INTERPRETATION OF THE CODE OF CANON LAW answers doubts proposed by the Bishop of Valleyfield, Canada, about the age when children are obliged to go to confession and Communion at least once a year; and about Canon 1252.

APOSTOLIC DELEGATION, WASHINGTON, communicates a decision (January, 1915) to the Archbishop of Santa Fe concerning the application of the Indult on fasting and abstinence in the districts of the Louisiana Purchase.

ST. THOMAS HELD AND TAUGHT THAT THE EARTH IS ROUND.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his beautiful pageant *The Discovery of America*, Dr. Coakley introduces Columbus as saying to the prior of La Rabida

> ". . . My studies prove
> That our dwelling place is round ".

To which the gentle friar answers (" in great surprise "),

> " You say 'tis round! "

And then Columbus:

> "As round as is the ball
> Beneath yon towering cross ".

Afterward, in the court scene when Isabella is told that Columbus holds the earth to be round, she is greatly amazed, and even the Cardinal shakes his head dubiously.

Now while the surprise of the Queen at hearing a cosmical theory which may not have passed from the University hall into the palace, was natural enough, a prince of the Church and the prior of a monastery ought not to have been unaware of the opinion held by many of the learned of their day that this earth of ours is really a sphere. For were not St. Thomas's *Summa Theologica* as well as Aristotle's *Physics* text-books at the time in the hands of university professors and students?

In both these familiar instruments of knowledge the sphericity of the earth is explicitly maintained. The Angelic Doctor mentions the subject in two passages of the *Summa* (P. I, Q. I, A. I, ad 2^{um}, and P. I-II, Q. LIV, A. 2 ad 2^{um}); also in his commentary on the *Sentences* (II, D. 24, Q. 2, 2, 5^{um}); in his commentary on the *Post. Anal.* (L. 41), on the *Phys.* (II, L. 3); and more at length in the *De Coelo et Mundo* (L. II, L. 26, 27, 28). One citation from the *Summa* will suffice for the present purpose.

St. Thomas is answering an objection against his conclusion that the principle upon which habits are classified is their formal object. It is urged that one and the same object may fall under different habits of science; " sicut terram esse rotundam demonstrat naturalis et astrologus ". He replies: " Dicendum quod terram esse rotundam per aliud medium demonstrat naturalis, et per aliud astrologus. Astrologus enim hoc demonstrat per media mathematica, sicut per figuras eclipsium, vel per aliud hujusmodi. Naturalis vero hoc demonstrat per medium naturale, sicut per motum gravium ad medium, vel per aliud hujusmodi." And the rest (I, Q. LIV, A. 2 ad 2^{um}).

In other words, St. Thomas declares that Aristotle's assertion that the earth is round is capable of proof by two middle terms. The *astronomer* derives his argument from mathematics, that is, from the round shape of the earth cast upon the disk of the moon during an eclipse. The *natural philosopher* derives his argument from the physical phenomenon of gravitation, namely that " heavy " bodies tend toward the *centre of the earth*; therefore the earth must be *round.*

That the roundness here meant is certainly not that of a flat disk, but that of a ball or sphere is abundantly manifest from the teaching both of Aristotle and of Aquinas which is developed at some length in the *Lectiones* (26, 27, 28) on the second book of the *De Coelo et Mundo.*

Moreover, both these venerable teachers thought it probable that the ocean stretching beyond Gibraltar merged into the *Mare Indicum*, which washed the eastern shores of India; and since this opinion was laid down in the second book of the Philosopher's *De Coelo et Mundo*, commented upon by Aquinas (Lect. 28), it is not so surprising that the great Genoese thought the earth was round and that by sailing westward from

the pillars of Hercules he would reach the shores of India; or that until his death Columbus believed that he had actually landed upon the Asian continent. The surprise is that the ecclesiastics of his day are thought not to have known the teachings of their school books.

J. F. S.

CODDLING OUR SEPARATED BRETHREN.

To the Editor, THE ECCLESIASTICAL REVIEW.

A few weeks ago there appeared in one of our widely circulated Catholic magazines a laudatory paragraph anent "Interdenominational Courtesies". The paragrapher was so fascinated by an editorial obituary of a non-Catholic clergyman in a Catholic weekly as to deem it "exceptional enough to merit notice", and style it "doubly creditable".

I sensed the obituary as editorial buncombe which gave me, and presumably a few more, a specifically localized pain. It is the case of a Catholic newspaper urging its readers to remember a defunct Protestant preacher in their prayers for the following reasons: 1. "The departed minister appears to have been an Anglican with ritualistic tendencies." 2. "He used to hear confessions, and it is said that he personally believed in the Real Presence, as did a number of his parishioners." 3. "It is further recorded that he never objected when members of his large congregation entered the Church, but that he did so most strenuously when they joined one of the other Protestant denominations. We urge our readers to remember him in their prayers."

The editor may thank his stars that he did not live in Ireland in the days of St. Cummian; for not only would he have lost his job, but would most probably have been given a lengthy canonical penance into the bargain.

Holy Mother Church, as everybody knows, has special prayers in her ritual for the conversion of sinners. That generic term includes not only her own wayward children, but also schismatics and heretics, Jews and infidels. But once those outside her fold pass through the portals of death, she forbids the public offering of Mass for them, and she never exhorts the faithful to pray for the repose of their souls. Why? For

the same reason that she denies their remains Christian burial. No matter how strong the conviction may be that some of them really belonged to the soul of the Church, they certainly died outside her external communion.

While no prohibition, Divine or ecclesiastical, is placed upon the offering of private prayers for deceased heretics or infidels, all character of privacy is lost when publicly solicited through the editorial columns of a Catholic newspaper. The editorial obituary has established, to say the least, a very injudicious precedent.

+ E. M. DUNNE,
Bishop of Peoria.

MARRIAGE OF INFIDELS AND THE NEW CODE OF CANON LAW.

Qu. 1. Can a marriage *inter infideles* ever be absolutely annulled? It would seem, since with them it is a mere contract, though of course a sacred one, that the persons contracting by mutual understanding and having recourse to the only human authority which they recognize for their public declaration of such mutual understanding, could simply separate and join in another marriage. Lehmkuhl does not exactly, as it seems to me, deny this right of the contracting parties, but he is of the opinion that the Church would not incline to admit such a right. Would not the general opinion of the American people, that civil divorce really divorces, lead one to think that infidels, when contracting marriage, have this thought and are under the impression that their contract holds good only so long as both parties are willing to keep it up? True, God being the Creator of all men and therefore also the Legislator for all men, wishes that the marriage contract be indissoluble. But does not the Church for good reasons exercise the right to annul such marriages? Is there not some difficulty and uncertainty among theologians with regard to this matter?

2. The new Code of Canon Law states that marriage between infidels is a true marriage and also that marriage between an infidel and a person baptized in the Protestant church is a true marriage. I believe this was always so; the Church never legislates for those outside the Church. *Ergo.*—Some maintain this is a new Canon. For my part, I do not admit this. But it seems that a marriage between an infidel and a person baptized in a Protestant church was null and void, and that the ecclesiastical matrimonial courts have given their decisions accordingly.

Resp. 1. The Holy Office in an Instruction of 28 March 1860 says: "It is quite certain that polygamy is absolutely

illicit by the evangelical law. Hence after Jesus Christ had re-established the former sanctity, unity, and indissolubility of marriage, and had added to the contract the dignity of a sacrament for those who are baptized, it was not lawful either for an infidel or for a Jew or for any man to take more than one wife. Consequently, monogamy having thus divinely been reinstated, it is an *undeniable dogma of faith that there can be a lawful and valid marriage only between one man and one woman.*" Lehmkuhl repeatedly teaches the same. Perhaps our correspondent refers to his Editio IIma, num. 921, where Lehmkuhl discusses the sixty-seventh proposition of the Syllabus of Pius IX: "Jure naturae matrimonium non est indissolubile et in variis casibus divortium proprie dictum auctoritate civili sanciri potest," and draws the conclusion that "from this condemned proposition it cannot be proved that by the very law of nature, viewed in itself, the civil authority as such is void of all power to dissolve the marriage bond, since it is a fact that God in the Mosaic law did concede some power to dissolve the marriage bond." "Nevertheless," he concludes, "the primitive form of marriage had been established by God Himself in such a manner that its unity and indissolubility have long since been the law for all mankind." With regard to the bill of divorce it may be said that according to the Mosaic law it was not an altogether arbitrary divorce, but in the drawing up and handing of it over, it required no assistance of any court.

As for public opinion in the United States, love is the same for us as for other people, and it is believed to be lasting for life between the parties, and at the time of marriage they are not as a rule thinking of separation or of divorce. Rome has repeatedly reiterated the teaching that where marriage is entered into with a condition that is against the unity or indissolubility of the marriage or against its primary purpose, such marriage is null and void. The Church, however, demands absolute proof that such was the condition under which the parties contracted, and that they would not marry except under that explicit agreement.

2. The regulation of the marriage of baptized persons, whether baptized in the Catholic Church or outside it, belongs to the Church, to the exclusion of the civil power. All

baptized persons are subject to the Catholic Church and held by her laws unless she exempts them from certain legislation. Whether the marriage between an unbaptized person and one baptized is subject to the laws of the Church exclusively, is in controversy; but the baptized party is surely subject to the laws of the Church and indirectly therefore in many cases also the non-baptized person—for example, if the baptized party should be a blood relation in the forbidden degrees; in this latter case the subject of the Church cannot validly contract marriage without the Church's sanction.

It should be noted, however, that Canon 1070 of the new Code makes one important change in this matter, *exempting those baptized outside the Catholic Church from the "impedimentum dirimens disparitatis cultus,"* so that the marriage of a baptized Protestant with a non-baptized person is valid This is distinctly a favor not granted formerly. Henceforth marriages will be invalid by reason of disparity of cult only between a person not baptized and one *baptized in the Catholic Church or converted to the Church from heresy or schism.*

MARRIAGE WITHOUT PRESENCE OF A PRIEST.

Qu. I am blessed in the assistant who has been working under me zealously for some years, but just now he has come to me with a request which is, to say the least, very embarrassing; and I am going to ask you to help me to answer it properly.

It seems that, some six months ago, a couple, whom we shall call John and Mary, applied to him to be married. They were both Catholics and both residents of this parish. On inquiry, no impediment was discovered with the exception of the very important fact that Mary had been married before. According to her account, five years previously she had contracted a civil marriage with a Hebrew from whom she had separated after less than a year of married life, although she had no legal grounds for divorce. He left the country soon afterward, ostensibly for Hungary, and has never been heard of since. My zealous assistant spent some time in securing the necessary documentary evidence to prove all the statements made by Mary, and eventually obtained them all. He then applied to the diocesan chancery for a declaration of nullity of Mary's marriage with the Hebrew; but was told that the declaration would not be issued unless a civil divorce was first secured, the reason given being the unwillingness of the chancery to connive at an act of disobedience to the civil

law, such as the marriage of John and Mary would undoubtedly be. In the circumstances, there was no hope whatever of securing a civil divorce, and, after repeated applications to the chancery, my assistant informed John and Mary that he could not marry them. They had now been waiting for six months, and they declared their intention of taking matters into their own hands and setting up housekeeping together without further formality. Distressed at this prospect, my assistant tried to dissuade them from the commission of sin; but found them determined to proceed. He then told them that, inasmuch as they were unable to get a priest to marry them, and this inability lasted for six months, the law of the Catholic Church would allow them to marry themselves before two witnesses. They accepted his suggestion and later came to him with the two witnesses; and all four testified that John and Mary had accepted each other as man and wife until death " in the sight of God and the Church ".

Now my assistant comes to me and wants me to record the marriage in the parish register; and I am at a loss as to my duty in the matter. Will you therefore be good enough to decide the following questions:

1. Was my assistant justified in instructing the couple as he did?
2. Was the marriage of John and Mary valid?
3. Am I obliged to record it in the parish register?

Resp. In some dioceses there is a rule according to which a priest, before proceeding on the supposition that a marriage is invalid, is obliged to lay the facts in the case before the diocesan authorities. If the assistant in the case before us was bound by a rule of this kind he did right in applying to the chancery and asking whether or not a declaration of nullity was required. Otherwise, it seems to us that the assistant made a mistake in applying to the chancery for a declaration of nullity of the first marriage. In order that recourse be had to the ecclesiastical court for such a declaration, the " marriage " must have had " species vel figura veri matrimonii ". It is evident, of course, that Mary should have obtained a dispensation from the impediment *disparitatis cultus* and been married to the Jew according to the provisions of the decree *Ne temere*. Instead, they went before the civil magistrate and contracted a civil marriage, which, in the eyes of the Church has not even the " species matrimonii ", so far as the question of subsequent declaration of nullity is concerned. Mary was not only free from any obligation of living with the Jew, but was obliged to separate from him and was free to contract a valid marriage

with John. In regard to the validity of the ceremony conducted by John and Mary, without the presence of a priest, there were jurists and canonists whose authority constituted a probable opinion in favor of the validity of such a marriage. When, namely, it was physically or even morally impossible to carry out the provision of the decree *Ne temere* in regard to the presence of a priest (and, in the case, this impossibility lasted for a period of six months), the marriage could be validly contracted without the presence of the priest, but before two witnesses, and the record entered afterward in the parish register. Moreover, it was held that a conflict between civil and ecclesiastical authority made it "morally impossible" for a priest to be present. All this, however, seems to be changed by a decree of the S. Congregation of the Sacraments, dated 31 January, 1916. The question related to the case of pastors who are prevented by the civil law from assisting at a marriage, "nisi praemisso civili connubio, quod non semper praemitti potest". The answer was, "Recurratur in singulis casibus, excepto casu periculo mortis". The obvious thing, therefore, for the assistant to do is, either to have the marriage of John and Mary revalidated by a "sanatio in radice", or to have the parties renew their consent in the regular form. Then, of course, the marriage may be recorded in the parish register.

DOES SALT SWALLOWED AT BAPTISM BREAK THE FAST?

Qu. An adult is baptized before Mass. Can Holy Communion be given him at the Mass that same day? Does not the taking of the salt break his fast?

Resp. It is a principle recognized by moralists that the law of fasting should not interfere with other rites prescribed by the Church. That this is applicable to the present case is made perfectly clear in a decree of the S. Congregation of the Propaganda dated 13 February, 1806. The decree ordains that the newly baptized not only may be but should be admitted to Holy Communion. The text reads: "Sale a catechumenis in collatione baptismi adultorum praegustato, etsi jejunium frangi videatur, adhuc tamen nullum dubium est quin ad S. Communionem, suscepto baptismate, admitti possint, immo vero debeant."

DANCING AT A CONCERT FOR BENEFIT OF CHURCH.

Qu. Would you kindly answer the following question in the next issue of your REVIEW? May I give permission to the Catholics of my parish to give a concert for the benefit of our new church, knowing that the concert includes a dance?

Resp. As this query comes from a far-off clime we presume that the inquirer has not seen the question of dancing at Church celebrations discussed in the pages of the REVIEW. Briefly, then, for his benefit, and that of others to whom a reminder may not be untimely, the decree of 31 March, 1916, renewing the provisions of the Third Plenary Council of Baltimore, forbids two things: first, that priests should organize or "get up" ("promovere vel fovere") dances, even when such dances are for the benefit of the Church or for some other pious purpose; second, when such dances are organized by others, the priest is forbidden to be present. To give permission for a concert at which the pastor knows that there will be dancing will or will not fall under the first of these prohibitions according to circumstances. In most cases, we think it would.

THE MASS OF THE PRESANCTIFIED.

Qu. Kindly answer in the ECCLESIASTICAL REVIEW the following question. In Missa Praesanctificatorum in Paresceve, after *Pater Noster, et libera nos*, the rubrics say: "Tum celebrans, *facta reverentia usque ad terram* . . ." How can this be understood?

Resp. Evidently it is to be understood in the sense that the celebrant is to make a genuflection with one knee, as he does before and after the elevation in the Mass of every day. The S. Congregation of Rites answering a more general query as to when the "reverentia" in the Mass or the Office is to be "simple", "medium" or "profound", answered: "Patebit ex rubricarum collatione". In the present instance the reason of the special rubric is that the celebrant genuflects only once, namely, *before* the elevation; he elevates the Host with the right-hand only, the left resting on the altar; and, immediately after the elevation, divides the Host, as usual, into three parts.

OFFICE IN CHOIR SATISFIES OBLIGATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the 1917 December number of the REVIEW a secular priest living as an oblate in a Benedictine monastery wishes to know whether by attending the monastic choir he will satisfy the obligation of saying the Office.—Yes, he will, until 11 July, 1918.—Pope Pius X on 11 July, 1908, granted an indult "ad proximum decennium" whereby any priest attending the choir service in a Benedictine monastery may say the Office according to the rite of the respective monastery. As far as we know this Indult has not yet been extended for another period of ten years.

B.

PERCENTAGE OF ALCOHOL ADDED TO ALTAR WINE.

Qu. In the December number of 1917, p. 680, we read that "grape alcohol" may be added to altar wine during fermentation, provided it does not bring the alcoholic strength of the wine above eighteen per cent. For authority you quote a decree of the Holy Office, 7 August, 1896, published in the REVIEW, Vol. XVI, p. 298. Now in Vol. XV, p. 633, you published a decree from the Holy Office on the same day, 7 August, 1896, which limits the alcoholic strength of the wine to twelve per cent. Which is correct?

Resp. Both decrees are correctly quoted. They were, apparently, given out the same day, in answer, however, to inquiries from two different sources. While in the one case the maximum alcoholic strength required for preservation and export of the wine was twelve per cent, in the other case the nature of the wine was such that it required an alcoholic strength of seventeen or eighteen per cent. The petitioners in one case asked that a maximum of twelve per cent be granted; in the other case, the petitioners requested a maximum of eighteen, and this was also granted. In a general statement such as we made, we naturally quoted the highest percentage allowed. We repeat that when the natural strength of the wine is in excess of eighteen per cent it may still be "materia apta".

PRIESTS' INCOME TAX.

To the Editor, THE ECCLESIASTICAL REVIEW.

The solution concerning "Priests' Income Tax" which you gave in the January REVIEW, I submitted to a financier of high standing, and he does not quite agree with your solution, or, at least, thinks it somewhat ambiguous. I submit his solution:

Whatever is a priest's income, he must pay tax on—provided it be over one thousand dollars. If the assistant gets his board free, that does not constitute part of his income. If the pastor pays for the support of his assistants out of his own income, he must pay tax on the full amount of that income. He can no more deduct the support of his assistants than the father of a family can deduct the expense of running his house, or than the assistant could deduct the support of a father, mother or sister. The whole question rests on what is "income". In some dioceses the expense of the rectory (or support of the clergy) is taken directly out of the parish revenue. Therefore it seems that in the case proposed in the January REVIEW, where the pastor receives the Sunday offertory and the Christmas collection for this purpose, that these are not part of his income, that they are simply entrusted to him for this purpose, the same as other funds of the parish which he dispenses; or, at least, that only that part would become his income which remained after he had paid the expense of running the rectory. Salary, Mass stipends, and stole fees, if he receive any, constitute "income" for a priest. It seems to be the universal rule in this country that a priest's living is supplied in some way, directly or indirectly, by the parish, and that does not constitute "income".

Resp. Although this query reaches us too late to be of practical value this year, some comment is called for, because both the correspondent and the "financier of high standing" seem to have misapprehended our meaning. The only solution we gave in the January number was to the effect that every priest should make a full and candid declaration of all his income. It was by way of suggestion, not as a solution, that we raised the question of free board and other items which might possibly be exempted. We take exception, in particular, to the statement of the "financier" that, "if the assistant

gets his board free, that does not constitute part of his income. If the pastor pays for the support of his assistants out of his own income, he must pay tax on the full amount of that income". On the contrary, it would seem fair that the amount of the assistant's board should be deducted from the pastor's income and added to the income of the assistant. Whether the assistant may claim exemption for that amount is, as we said, a question for the civil law or the officials of the Internal Revenue department to decide. We learn with satisfaction that in some dioceses a competent legal authority has been consulted by the bishop, and an instruction drawn up on lines suggested by the lawyer will be sent to the clergy before the end of the time when declarations are returnable.

THE PRIESTS' FAST ON SATURDAY.

Qu. In the recent November issue, page 543, it is stated that the Fridays and Saturdays of Lent will be fast days and days of abstinence. Considering the priest's long fast on Sunday morning, is there any law permitting him to eat meat on Saturday? I understand the custom of eating meat on Saturday has existed in England and Ireland, but not generally here.

Resp. A priest whose condition of health is such that he finds it difficult to observe the law of fasting on a Sunday following a day of fast and abstinence, may obtain a dispensation from the Saturday abstinence. The matter rests with his own conscience and the prudent judgment of his confessor and superior. So far as we are aware, priests in the United States, with the exception, of course, of some whose condition of health may entitle them to a dispensation, willingly suffer the inconvenience of a long Sunday morning fast following a Saturday of fast and abstinence. There is no "custom of eating meat on Saturday"; and such a custom if it existed, would not of itself have the force of law. Moreover, there is no general inclination, so far as we know, to seek alleviation in the matter.

VALID ORDINATION OF A MARRIED MAN.

Qu. Kindly answer the following. If a married man, thinking his wife was dead, while in reality she was living, entered the seminary of the Western Church and in due time was ordained by a bishop, would he be ordained validly? No dispensation was obtained.

Resp. This, we learn from a friend who is well informed in such matters, is the plot of a popular moving-picture scenario. It is only in fiction that such a contingency is likely to arise. Absolutely speaking, of course, it might happen in real life; but, the precautions always taken in a case of this kind would render its occurrence exceedingly improbable. The mere conviction of the candidate, however strong, would not be taken as conclusive evidence of the death of his wife; and so long as the evidence was not satisfactory, he would not be admitted to orders. The solution, however, of the purely hypothetical or academic case is simple. The man would be validly ordained, but as soon as it became known that his wife was living he would be forbidden to perform any priestly function.

ENTERING AND LEAVING THE SANCTUARY.

Qu. Recently, at a gathering of priests, discussion arose as to the proper way of approaching and leaving the altar when the door of the sacristy is behind the altar. On consulting Wapelhorst (1915), the following note was found on the bottom of page 139: "Si sacristia sit retro post altare, egrediendum est a parte Evangelii, et ingrediendum est ad illam a parte Epistolae." D. 3029, ad 12. Another edition (1889) of Walpelhorst which I consulted, gives the very opposite directions, though referring to the same decree, 3029, ad 12. The decree itself is in answer to an inquiry concerning a seminary chapel where both the Gospel and Epistle sides were being used indiscriminately. The *custom* in many churches in the United States and also abroad of approaching the altar from the Epistle side and leaving it from the Gospel side was alleged in support of one side of the discussion.

Will you be kind enough to state the correct interpretation of this decree, and also whether we follow any peculiar custom in this regard in the United States?

Resp. The contradiction in Wapelhorst is apparent, not real. The words of the decree are "A sacristia e parte Evangelii egrediendum, e parte Epistolae ad illam accedendum." This, of course, means: Leave *the sacristy* by the door on the Gospel side, and return to it by the door on the Epistle side. In the *Manuale Decretorum* (Ratisbon, 1873), n. 399, the question is put in reference to leaving *the sacristy*, and the very curiously worded answer is given: "*A sacristia e sinistra*

egrediendum, a dextera ad illam accedendum. Brioc. die 12 Aug. 1854, ad 17. (Id est, a parte Epistolae egrediendum, et ad partem Evangelii accedendum)." The words in brackets are the author's interpretation; the italicized words purport to be the words of the decree. But, there are no such words in the decree, and, stranger still, there is no N. 17. The only meaning that can be attached to the words in brackets is: Leave *the sanctuary* by the Epistle side, and enter by the Gospel side. The edition of Wapelhorst dated 1887 has, "Si sacristia sit retro post altare, e sinistra i. e. e latere epistolae egrediendum, a dextera ad illam accedendum est". To this is appended a footnote: "S. R. C. 12 Aug. 1854, Briocen. N. 5208 ad 17." The number 5208 corresponds to 3029 in the new system of enumeration; but there is, of course, no "ad 17". All of which goes to show the importance of consulting the original decrees and the danger of relying on such a compendium as the *Manuale.*

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Studies in Textual Criticism.

I. Naville's Theory. We have already summed up the Naville theory of an original Old Testament text in Babylonian language and script,[1] translated into Aramaic during the time of Esdras, about B. C. 444, and finally, not very long before the Christian era, put into the Judean dialect of Aramaic, i. e. into Hebrew, by the rabbis of Jerusalem. They wished to make the Old Testament more popular, and to save it from Samaritan corruptions; and so invented the square script, in which to express the popular dialect. The facts presented by Naville are such as to indicate the use of Babylonian cuneiform writing in the original text of the earlier Old Testament books—say, of those written before the time of David, B. C. 1017-917. Do the facts establish the use of the *language* of Babel even in the Torah of Moses? They do not.

Quite naturally the critics are greatly set about by this theory. They cannot admit that even the script of the early books was cuneiform. To admit that would be yielding over much of ground to textual, or lower, criticism.

Some of the exceptions taken to Naville's contention that Babylonian was the only script which could have been employed in early Israel, we have already given. A few others of these criticisms are interesting, because they put Dr. Naville to his wit's end, and draw from him a display of more ingenuity than sobriety in scholarship.

1. *Shemá'*. The most important objection that faces Dr. Naville is the Deuteronomic legislation in regard to the Shemá', so-called from the first Hebrew word of the following passage:

> Give ear, O Israel! Jahweh our God is one Jahweh. Yea, thou shalt love Jahweh thy God with all thy heart, and with all thy soul, and with all thy might. And these words, that I lay upon thee this day, shall be in thy heart; and thou shalt impress them upon thy children; and thou shalt talk of them, as thou sittest in thy home and walkest on the way, when thou liest down and when thou risest up.

[1] ECCLESIASTICAL REVIEW, Febr., 1918, pp. 212 ff.

Yea, thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the door-posts (mezúzôth) of thy house and on thy gates.[2]

This beautiful commandment of love stands firm for Jahwistic monotheism; and gives the lie to rationalistic statements that derive the Jahwistic cult of the Exodus from polytheistic sources. Against the paganism of his surroundings, the Israelite had ever to hand and to heart the great article of his creed: "Jahweh our God is one Jahweh". From this Hebraistic creed, and its expression, came the Muhammedan: *La allah illa Allah*, "There is no god but Allah".

In time the short Shemá' was supplemented by the addition of Deuteronomy 11:13-21 and Numbers 15:37-41, to make up a longer Shemá' of present synagogal service.[3]

Still another Shemá' is the mezûzâh, which is made up of Deuteronomy 6:4-9 and 11:13-21. The name mezûzâh means *door-post*, and is used by a metonomy of container for contained, to designate the parchment on which these verses are written. From ancient times, this parchment has been affixed to the door-posts of Israel,[4] so as to bring the blessing of Jahweh thereupon. To the antiquity of this pious custom Josephus bears clear witness:

> Upon their doors are writ the greatest boons, wherewith God has favored them; and each one shows these upon his arms. And whatsoever one may point to, as an instance of the might of God and of His favor toward them, each wears writ upon his forehead and upon his arms. And so God's care for them may be noted everywhere.[5]

Josephus here refers to the prayer-bands, containing the same Shemá' as the mezûzâh—Deuteronomy 6:4-9 and 11:13-21. Their New Testament name is phylacteries, φυλακτηρία [6] —from φυλάσσω = *to guard*—to signify that the memory of the

[2] Deuteronomy 6:4-9.

[3] Cf. *Catholic Encyclopedia*, vol. xiv, (New York: Encyclopedia Press, 1912) pp. 379 ff. s. v. "Synagogue", the article of the present writer.

[4] Cf. *Jewish Encyclopedia* vol. viii (New York: Funk & Wagnalls, 1904) pp. 531 ff., s. v. "Mezûzâh".

[5] *Antiquitates Judaicæ*, Lib. iv, cap. viii, sec. 13 ed. Dindorf (Paris: Didot. 1845) p. 136.

[6] Matthew 23:5.

Shemá' guards one from evil doing. The Aramaic name is tephíllîn, *prayers*, because of the prayer they contain. The *prayer for the hand* is, in the Talmud, "tephíllâh shél jád"; *the prayer for the head*, "tephíllâh shél rôsh".

Since this great commandment of love of Jahweh, even in Mosaic days, was affixed to the door-posts of Israel as a mezûzâh, and borne upon the arms and the forehead as a tephíllâh, how could it have been written on clay cylinders or stone? For Babylonian cuneiform writing is not adapted to wood or to parchment; it is found only on clay and stone. Dr. Naville very ingeniously solves this difficulty. Yes, the door-posts and gates [7] were of wood; but smeared over with mud or plaster to receive the wedge-shaped ideograms.

What, then, were the tephíllîn? Clay cylinders or stone seals? Neither! The commandment of the wearing of the phylacteries about the hand and as a frontlet between the eyes,[8] must be interpreted figuratively![9] Such a defence the critics will look upon as mere camouflage.

To us there is no difficulty in the theory of a Hebrew Shemá', written in Babylonian script for both mezûzâh and tephíllâh of the Exodus. A small cylindrical seal of Assuan polished granite would readily contain the entire prayer; nor would it be too bulky to be either hung upon the door-post or worn upon the hand and brow. When the seal would be worn as a phylactery is not determined in Deuteronomy. There is no need to suppose in the Exodus the frequent use of these tephíllîn, which the Talmud inculcates.

As for the adaptation of Babylonian cuneiform ideograms to express Hebrew words, that would be quite feasible. A people easily adapts an alien script to the requirements of its language. Witness the use of the square unpointed Hebrew consonants by Judæo-German, the modern Yiddish, a jargon comprising about 70% German, 20% Hebrew, and 10% Slavic words. Witness the use of Roman script in the writing of Hungarian and Polish of to-day. Witness the adaptation of Arabic script to the non-Semitic languages, Turkish and Persian.

[7] Deuteronomy 6:9.

[8] Deuteronomy 6:8, and 11:18.

[9] Cf. *Archéologie de l'Ancien Testament*, Réponse à M. le Prof. Gressmann. Extrait de la *Revue de Théologie et de Philosophie*, No. 30, Sept.-Oct., 1916.

2. *The Ostraka of Samaria.* What has Naville to say to the *ostraka*, found by Dr. Reisner in the recent excavations at the site of the city of Samaria? These *ostraka* date from the time of Ahab, B. C. 875-853. They contain records of the royal cellar, written in ink, with a reed-pen, by an easy and a flowing hand.

Naville replies that, at this time, Phenician influence was dominant in Samaria. Jezebel, the wife and liege lord of Ahab,[10] was the daughter of Ethbaal, king of Sidon. Among the four hundred and fifty prophets of Baal and four hundred prophets of Asherah, who sat at her board, were surely many Phenicians. No wonder, then, if the contents of the royal cellar were recorded in Phenician script upon *ostraka* of that time.[11]

3. *The Moabite Stone.* How explain the stele of Mesha, king of Moab? Employing the Semitic dialect of Moab, this longest and most ancient document in Phenician characters tells the story of the reign of Mesha and of his father over Moab. It has these significant words:

> Omri king of Israel, he oppressed Moab many days because Chemosh was angry with his land. And his son succeeded him, and he also said: I will oppress Moab. In my days he said this. But I saw my desire upon him and upon his house, and Israel perished utterly and forever. Now Omri annexed the land of Medeba, and Israel occupied it his days and half his son's days, forty years, and restored it to Chemosh in my days.

Amri was king of Israel B. C. 887-875, and Ahab B. C. 875-853; Amri reigned over Israel twelve years,[12] and Ahab twenty-two years.[13] Hence their conquest of Moab would seem to have lasted twenty-three years. The "forty years" of the Mesha stone seem to be a mistake.

How was Phenician script introduced into Moab? By Amri and Ahab:

[10] 3 Kings 21:25 ff.

[11] *The Text of the Old Testament*, "Schweich Lectures" for 1915 (London: Oxford University Press, 1916) p. 48.

[12] 3 Kings 16:23.

[13] 3 Kings 16:29.

It is natural to think that during the long period when the two Jewish-Phenician kings, Omri and Ahab, ruled over Moab, they introduced the writing they used, the Phenician. The Moabite dialect probably had no script of its own, and therefore when Mesha wishes to commemorate on a stele the deliverance of his kingdom, he does it in his own dialect, but he uses the script which has been taught to his people by his masters.[14]

It all hinges on Jezebel. She was the daughter of Ethbaal, king of the Sidonians, and the wife of Ahab. This is the one fact on which Naville swings his solutions to these difficulties. Now Jezebel was a most important hinge, upon which swung much that made for the ruin of Israel. But is she enough of a hinge to serve the purpose of Naville? Not without more positive proof that his theory is backed up by certain facts.

It may be true that the *ostraka* of Samaria prove only the use of the Phenician alphabet in the northern kingdom. They do not disprove Phenician influence on the script of Juda; and the ingenious explanation of the Phenician script in the Mesha inscription is no warrant for the sweeping conclusion:

> The Canaanite alphabet was not used for the sacred writings of the Hebrews, I mean here the true Jews, the inhabitants of Jerusalem and Judah, who belonged to the Southern kingdom, and not the ten tribes whose capital was Samaria and who adopted the Phenician script under the influence of their half Phenician princes, the worshippers of the Phenician god Baal.[15]

4. *The Inscription of Silwam.* That conclusion of Naville is especially sweeping, when confronted by the fact of the inscription of Silwam, the present name of the Vulgate *Siloe* and the Hebrew *Shiloah*. Near the mouth of the rock-aqueduct, which Ezechias, B. C. 725-696, built to connect the spring of Gihon with the pool of Siloe, was found an inscription of six Hebrew lines. They tell how the excavators, starting from both sides, met each other:

> When yet there were three cubits to dig, (they heard) the cry of one calling out to his fellow. . . . On the day of the excavation they hewed this mine, each to meet his fellow pick to pick; and the waters flowed from the spring to the pool.

[14] *Text of the Old Testament*, p. 49.
[15] Ibid., p. iv.

This inscription seems to settle the point at issue. Hebrew was the language of Juda, and the Phenician script was there employed, at least as early as the rule of Ezechias.

Oh, no, thinks Dr. Naville. The workmen were Phenicians. For only Phenicians could have thus constructed a tunnel a third of a mile long. The engineering feat of excavating from both sides, and of meeting in the middle of the tunnel, could never have been the work of Jews. And so, after the Phenician workmen had finished the great work, they were allowed to record their engineering prowess in their own script.[16]

We reply that Dr. Naville's conclusion is wide of his premises. The ability of the Phenicians as engineers is witnessed to by the ruins of Ras el 'Ayin, whence Tyre got its water supply, as also by the aqueducts of Carthage. But this ability on the part of the Phenicians does not imply a contrasting disability on the part of the Hebrews. Moreover, Dr. Naville elsewhere denies Phenician influence in Juda. His assumption of such an influence, in the building of the tunnel from Gihon to Siloe, is *à parti pris*. Finally, even in the hypothesis of the excavation by Phenician engineers, would not the commemorative monument be that of King Ezechias rather than of his alien workmen?

5. *Stylistic Difficulties against the Naville Theory.* The style of the Davidic Psalms, the prophecies of Isaias, and other parts of the Old Testament, is so distinctive as to prove that we have not, in the Masoretic text, a translation of a translation of the original writings. Certainly the thunderings of Isaias do not bear the marks of a Babylonian original, translated into Aramaic, and then at a late date turned into a dialect of Judea. We do not insist on this objection; it is not so strong as the facts that we have rehearsed against Naville's theory.

Harold M. Wiener, the Jewish barrister of London, who has of late been effectively battering down the fortifications of the divisive critics of the Pentateuch,[17] is not very effective in his objection: "The Pentateuch does not possess the character of

[16] Ibid., pp. 49-50.

[17] Cf. *The Origin of the Pentateuch* (1910); *Essays in Pentateuchal Criticism* (1910): *Pentateuchal Studies* (1912)—all published by Bibliotheca Sacra Company: Oberlin, Ohio.

a translation. . . . The assonances, the play upon words, the etymologies, and the hundred and one other little tricks of style that are obviously original" cannot be reproduced with absolute fidelity in the Babylonian tongue.[18]

This difficulty is not a very serious one. When we consider that the prose and poetic parts of the Hebrew Bible make up a literature of nearly a thousand years, it somewhat disconcerts us to find therein so small a range of variation in style. And as for "the play upon words, the etymologies" of Genesis, they are bewildering. Many a "play upon words" is wretchedly poor and far-fetched playing. Many an "etymology" is no etymology at all. The only way to free ourselves from the haze is to assume that Moses used Babylonian documents, containing the primitive history of the human race; in these Babylonian documents, "the play upon words, the etymologies" were good. At times, the Hebrew translation retained the play upon words and etymology; often the scribes could not reproduce the original Babylonian etymology, and substituted therefor a mere assonance.

Dr. Gaster, at the end of Naville's Schweich Lectures, suggested the very difficulty from variations in style, which Wiener had already put forth. The reply of Naville is to the point:

> Dr. Gaster's argument would have its full force if the change had been the other way, if these books had passed from the vernacular to the book language in its literary form. But here it is just the reverse. Instead of the literary Aramaic the rabbis turned the sacred writings into the language of the people, that which was heard at Jerusalem and spoken by all classes of the population, just as later on the authors of the books of the New Testament used also for their writings the popular language. A change in that direction would, in my opinion, exactly produce the variety of style which may be noticed in the books. We cannot suppose that they were translated by the same man; there may be also a difference of date. Individual men are like the leaves of a tree, there are not two of them perfectly alike, not even in their way of speaking which reflects their individuality, and which is not bound by the rules of literary language.[19]

[18] *Bibliotheca Sacra*, January, 1914.

[19] *Text of the Old Testament*, p. v.

We see no reason for doubting the traditional opinion that Hebrew was the original language of the protocanonical books, i. e. of the Palestinian canon, of the Old Testament. The absence of a greater variety of style, in books that were written at various times between the Exodus and the canonisation of the Palestinian collection by Esdras, i. e. between B. C. 1250 and 444, is sufficiently explained by the fixedness and sacredness of a liturgical language, together with the admission of revisions of the style at such important times as the reformation of Josias (B. C. 621) and the issue of the canon of Esdras (B. C. 444).

However, were the Naville theory to be admitted, his explanation of the variety in Old Testament style would be more feasible than his evasion of the other difficulties we have proposed. The translators could vary in style. Some might still have Aramaisms in their Hebrew, others might go in for an archaic flavor, and so on. Our rejection of this theory is not on account of any stylistic difficulties to be accounted for in the Old Testament text; but simply because it is a web spun by the fancy, and has not a shred of historical evidence wherewith to be woven into the warp and woof of fact.

II. Genizah Finds. The *genîzâh* (from *gānáz*, "to hide"), is a hiding-place, a depository, a treasure-house, a subterraneous little chamber, that the Hebrews were wont of old to construct under their synagogues. In this chamber were stored away either precious or dangerous manuscripts. Thus the *genîzâh* served as both *treasury* and *inferno*—a place of safety for manuscripts that were either too rare in worth or too risky in content for general reading. So hid away was the *genîzâh* that its very existence was at times lost to memory.

In A. D. 1888 the Jews of Cairo, while restoring the Synagogue of Moses, came most unexpectedly upon just such a *genîzâh*. Later on, Mr. Schechter, Professor of Rabbinical Hebrew in the University of Cambridge, obtained leave from the Grand Rabbi Aaron Ben Simon to unearth the literary debris of ages and to bring it to his university. That debris has proved a veritable mine of valuable manuscripts of the Old Testament and the New.

1. *Discovery of the Hebrew Ecclesiasticus.* Until A. D. 1896, it was thought that the Book of Ecclesiasticus existed

only in Hellenistic, i. e. in the spoken Greek of the Hellenistic world. That year, Schechter published in the *Expositor* a manuscript page of Ecclesiasticus, containing 39: 15(20) to 40: 8(1), which Mrs. Agnes Smith Lewis and her twin sister, Mrs. Gibson, had casually picked up in Palestine.

The very next year, this page together with nine other pages of the same manuscript, which the Bodleian Library had acquired, were published by Messrs Cowley and Neubauer.[20]

The year following, Mr. Schechter supplied, from his Cairo *genîzâh* finds, some of the lacunas of Cowley and Neubauer. In coöperation with C. Taylor, he published seven pages of Ms. B, and four pages of Ms. A; and added a translation and notes.[21]

These two manuscripts, A and B, now serve as our chief witnesses in favor of a restored Hebrew Ecclesiasticus. To B belong two pages found in the British Museum, and published in the *Jewish Quarterly Review* by the Rev. G. Margoliouth.[22] Two more pages were added to A by Elkan Nathan Adler.[23] To these pages of Mss. A and B, discovered in various parts, should be added a page from a Ms. C, brought to light by Israel Levi;[24] and four pages of a Ms. D, of which one was discovered by Levi,[25] two were finds of Schechter,[26] and one was printed by Gaster.[27]

[20] *The Original Hebrew of a portion of Ecclesiasticus (39: 15—49: 12) together with early versions and an English translation followed by quotations form Ben Sira in Rabbinical Literature.* By A. E. Cowley and Ad. Neubauer (Clarendon Press: Oxford, 1897).

[21] *The Wisdom of Ben Sira, portions of the Book of Ecclesiasticus from Hebrew manuscripts in the Cairo Genizzah collection presented to the University of Cambridge by the Editors.* By S. Schechter, Reader in Rabbinic in the University of Cambridge and Professor of Hebrew in the University of London, and C. Taylor, Master of St. John's College, Cambridge (Cambridge: University Press, 1899).

[22] "The Original Hebrew of Ecclesiasticus xxxi, 12—31 and xxxvi, 22—xxxvii, 26." *Jewish Quarterly Review.* October, 1899.

[23] "Some missing chapters of Ben Sira", in *The Jewish Quarterly Review,* xii, 47, April, 1900.

[24] "Fragments de deux nouveaux manuscripts hébreux de l'Ecclésiastique". *Revue des Etudes Juives,* XL, 79, Janvier-mars, 1900.

[25] Ibid.

[26] "A further fragment of Ben Sira", *Jewish Quarterly Review,* XII, 47, April, 1900.

[27] "A new fragment of Ben Sira", *Jewish Quarterly Review,* XII, 48, July, 1900.

2. *Critical Texts of Hebrew Ecclesiasticus.* From these genîzâh and other finds, critical editions of the Hebrew Ecclesiasticus have been published by Joseph Knabenbauer, S.J.,[28] J. Touzard,[29] Norbert Peters,[30] and others.

Moreover, in the *Apocrypha and Pseudepigrapha* of Dr. Charles, an indispensable work to the student of the Deuterocanonical books and the Apocrypha of the Old Testament, is given an excellent English translation of Sirach, i. e. Ecclesiasticus, by G. H. Box, Lecturer in Rabbinical Hebrew, King's College, London, and Dr. W. O. E. Oesterley.[31] The work done by these two scholars, in the critical restoration of Ecclesiasticus, is noteworthy. They are eclectic and judicious in the readings adopted; and careful accurately to note their sources.

When Luther "found the Bible", he threw out James and the Apocalypse from the New Testament canon; they did not fit in with his spirit. The Old Testament canon he blindly accepted from the extant Hebrew Bible. So Ecclesiasticus had to go. It never occurred to Luther that the Septuagint canon might be better than the Masoretic. His was not a critical spirit. The fact would count for naught that the oldest Ms. authority for the Masoretic canon is of the tenth century; and the Septuagint canon may be traced in Mss. down to the middle of the fourth century of our era. So Luther had no dream of an original Hebrew Ecclesiasticus, from which the LXX translation had been made.

The existence of an original Hebrew Ecclesiasticus, now happily established, was known to antiquity. The Talmud uses the book as authoritative. Its exclusion from the Hebrew canon is noted in the third century Tôséphtôth, "Additions" to the Mishna:

[28] *Commentarius in Ecclesiasticum cum appendice: textus Ecclesiastici Hebræus, descriptus secundum fragmenta nuper reperta, cum notis et versione literali latina.* "Cursus Scripturae Sacrae." (Paris: Lethielleux, 1902).

[29] In *La Bible Polyglotte*, par F. Vigouroux (Paris: Roger et Chernoviz, 1904), A. T., vol. V.

[30] *Der Jüngst wiederaufgefundene Hebräische Text des Buches Ecclesiasticus, untersucht, übersetzt, und mit kritischen Noten versehen* (Freiburg im Br., 1902.

[31] Cf. *The Apocrypha and Pseudepigrapha of the Old Testament in English, with introductions and critical and explanatory notes to the several books.* Edited by R. H. Charles, Fellow of Merton College, Oxford. Vol. I, "Apocrypha" (Oxford: Clarendon Press, 1913) pp. 26, 268 ff.

The gíljônîm (*marginal notes*) and the books of mînîm (*heretics*) do not defile the hands (i. e. *are not canonical*); the books of Ben Sira and all books written after the prophetic period do not defile the hands.[32]

3. *Influence of Ecclesiasticus on Rabbinical Literature.* Despite the exclusion of Ben Sira from the canon by the "Tôséphtôth", the influence of the work on Rabbinical literature continued until the eleventh century. The Talmuds, Midrashim, and writings of such scholars as Sa'adja and Ibn Gebirol often quote the work. Ms. C is a catena of texts from Hebrew Ecclesiasticus that was circulated among the Jews. St. Jerome found Ben Sira used in Palestine: "Quorum priorum, scilicet Jesu filii Sirach librum, Hebraicum reperi".[33] The use of Ecclesiasticus in such Jewish apocrypha as *Ahiqar, Pirqe Aboth* and *Derek 'eres rabba* is clearly proved by Messrs. Box and Oesterley.[34]

WALTER DRUM, S.J.

Woodstock College, Maryland.

[32] Cf. *Tôséphâ, Jádájîm,* ii, 13, ed. Zuckermandel, 683.

[33] Cf. St. Jerome's prologue to the Books of Solomon.

[34] *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. I, pp. 296-298.

Criticisms and Notes.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA, Colonial and Federal. By Thomas Hughes, of the same Society, Text. Vol. II: from 1645 till 1773. With six maps. Longmans, Green and Co., London, New York. Pp. 759. 1917.

Tantae molis erat Romanam condere gentem. The greatest of Rome's poets has told in immortal verse of the burden of pain and toil borne by the heroes of fallen Ilion when they undertook to carry their *lares et penates* from the shores of Troy across a land-locked sea to the hills of distant Latium.

"—— genus unde Latinum
Albanique patres atque altae moenia Romae."

But no Christian Vergil has ever arisen to sing "the arms and the heroes" who bore from the Old World across the storm-swept wastes of the wide Atlantic, not the symbols of a fantastic paganism but the divine realities of Christian faith and life. The epic of heroism, of labor, of suffering, of martyrdom, would challenge more than the genius of a Homer or a Vergil or even a Dante, and as the inspiration and the skill equal to such a task occur but rarely in the history of man, the Æneid of America's Christianization has yet to be and probably never will be written.

But though the story has never been sung in verse, much of it has been told in the chronicles and narratives of the missionaries—in the great collection of the Jesuit *Relations*; in John Gilmary Shea's *Christian Missions* and his *History of the Catholic Church in the United States*; in Father Campbell's *Pioneer Priests*; and in other similar narratives and biographies.

The history of Europe is being rewritten; and the conspiracy against the truth whereby the realities of the social, political, intellectual, and religious life of the nations have for three centuries been beclouded and misrepresented, is being unmasked by scholars like Mann, Jansens, Pastor, Grisar, and the rest. The history of America has equal need of being revised; for here, too, if not the same conspiracy, at least an almost inexplicable ignorance, has vitiated the historical narratives of even such eminent scholars as the Bancrofts and Parkman and Wilson, not to mention the romances of Prescott. Fortunately, the task of rewriting those parts and phases of early American history which reflect the missionary activities of the Church has fallen into the hands of competent scholars, men who know and control the true and original sources of the facts in the case, who

possess the historic sense, and an instinct for just proportion, and who are masters of the art of befitting expression. A work in which these qualities are combined in a very high degree is the *History of the Society of Jesus in North America*, the second volume of which is here under review.

If the title would seem to restrict the scope of the work to a single religious organization, we are reminded that "outside of the Society no other body of Catholic clergy, secular or regular, appeared on the ground till more than a decade of years had passed after the American Revolution" (p. v). As a consequence the present portion at least of the broadly planned undertaking covers the nascent period of the Church's life in this Northern continent. Moreover, since that life was spent largely within the Colonies, the history of the early Church in this country is unintelligible without some understanding of the social and political environment. Fortunately we get from the documents so richly enmassed in these pages many a brilliant side-light upon Colonial manners and morals, and quite especially upon English Colonial policy respecting the Church. For, as Father Hughes takes note, Catholicity was not without "a kind of politico-religious status, in the sense of being a religion which was honored with the attention of political powers." In virtue of such attention it was that "the history of both priests and laity hardened into a story of repression and restraint," the burden of which story is expressed by the term "anti-Popery".

Moreover, as Father Hughes again observes, "the force of anti-Popery lay in causes of too deep significance, and was exerted by means of laws too many, too universal and fundamental, to admit of any such superficial explanation as that the anti-Catholic sentiment was a thing casual, local, or a mere access of transient emotion. The steady sequence and manifold connexions of law, public policy, and popular sentiment, stand out clearly in the body of the documents." Were this the place and time to do so, it might be worth while unrolling some of the documentary testimony which establishes the fact that from Georgia to Maine, indeed from the Barbadoes to Nova Scotia, an unrelentingly active policy of persecution was the habitual attitude of the English Colonial Government toward the Catholic Church. This sounds like a hard saying. It is infinitely less hard than the reality. Let the reader who wishes to know the historical evidence upon which it rests consult the fourth chapter of the present volume. He will find it woven out of the veridical documents which seem still to carry the anti-Popery cry that rang from the Leeward Islands on the South, through Georgia, Virginia, Maryland, Pennsylvania, New York, Massachusetts, up to Acadia in the far North. As Dr. Albert Bushnell Hart, Professor of Govern-

ment at Harvard, remarks in his *New American History*, under the heading "Religion in New England (1620-1660)", when one remembers "that so many of the New England colonists came over in order to have the privilege of worshipping God according to their own consciences, it is remarkable how unwilling they were that other people should enjoy a like privilege". He instances the repressive policy of the Massachusetts Government toward the Congregationalists and the Quakers. The latter, he says, "though a folk of singularly blameless lives, were harassed in England. When two God-fearing Quaker women reached Boston, their doctrines were officially declared to be 'heretical, blasphemous, and devilish'. Massachusetts, Connecticut and Plymouth, as well as Maryland and Virginia, hastened to pass laws for the severe punishment of Quakers and 'ranters'. From 1659 to 1661 four of them were executed in Boston. The Quaker episode is a proof that the good and pure principles of the Puritans did not keep the community from tyranny and stupid cruelty. The Quakers neither harmed nor seriously threatened the good order of the colonists; they were persecuted because they ventured to differ from the usual religious and political practices." Dr. Hart singles out the Quakers for special compassion. He says nothing about the inhuman treatment of Catholics. And yet it was the "English Plantation in the Massachusetts Bay, commonly called New England, which enacted that no Jesuit, seminary priest, or ecclesiastical person, ordained by the authority of the Pope or See of Rome, shall be suffered to come into or abide in this jurisdiction. Any person falling under suspicion of being such a character had to clear himself before a magistrate; and, if he failed, was to be imprisoned, or bound over to the next Court of Assistants, who should proceed against him by banishment, or otherwise as they saw cause. If any such person, after banishment, were found again within the jurisdiction, he should, on due conviction, be put to death."

The gentle-spirited Quakers, having felt the goad of persecution in New England, might well have been supposed to be inclined to exercise sweet pacificism toward the Papists who colonized with them the Woods of Penn. But what are the facts? The accession of William III and Mary to the throne of England was proclaimed by the Colonial government with an order that all officers "do stand, abide, and remayne in the same stations, offices and employments as they were, and so remayne and continue until further orders (Roman Catholics only excepted)".

Again, "though Quakers would not fight, and no governor nor any other authority could raise a Quaker regiment, the Pennsylvania house of assembly passed a militia act in 1757, when the war with French Canada had reached its crisis. In this act most vexatious anti-

Catholic provisions were made, worthy of William III and the Georges, who had disarmed Papists, and would not allow them to serve in army or navy. The Pennsylvania government enacted that 'all arms, military accoutrements, gun powder and ammunition of what kind soever any Papist or reputed Papist within this Province hath or shall have in his house or houses or elsewhere,' shall be taken under warrant from any two justices, who can issue a warrant for search. Forfeiture of all such property was inflicted, if any were found with Papists or reputed Papists, one month after the date of the act. Attempt at concealment was punished with three months' imprisonment, without bail or mainprize. Meanwhile every Papist or reputed Papist between the ages of seventeen and fifty-five years, had to pay a military tax of 20 shillings, which, if necessary, was to be distrained. The *Unitas Fratrum* or Moravians, and other Christian societies, whose 'conscientious persuasions are against bearing arms,' were to pay a tax of 20 shillings each."

"In 1773, the status of Catholics of Pennsylvania was described by the Jesuit Father Ferdinand Farmer, resident pastor in Philadelphia. He wrote to the Jesuit Father Well, of Canada: 'In Pennsylvania, by virtue of a royal deed all religions are tolerated; not that each one is free to publicly perform the rites of his religion; but in this sense that he may accomplish them in private, and that he may be in no wise compelled by any one to share in any exercise whatsoever of another religion than his own. As, however, the oath that must be exacted of all such as desire to be numbered among the born subjects of the kingdom, or who hold divers offices in the Commonwealth, contains a renunciation of the Catholic religion, none of our faith can obtain the like favors.'"

But enough of these relics of bigotry and barbarism. They belong to the *lacrymae rerum*. The cruel story, however, is not without an apologetic moral. As the efforts of the Roman Empire to crush the infant Church did but manifest the power of her divinity, so the attempts of England to prevent the planting and development of the Church in the Colonies only served to root her more firmly, until in breadth of growth and vigor of life she has come to overshadow by far every one of the organizations which opposed or strove to thwart her progress.

It is an agreeable change to pass from the records of English inhumanity to the story of the missionary activities that radiated from the colonies of New France. What a splendid vision of campaigning for the Christian conquest of the Indians is here unfolded! Westward to points beyond the Great Lakes; southward to the mouth of the Mississippi; northward to the ice-bound shores of Hudson Bay; eastward to the Atlantic. These are the limiting termini of the vast

field which the sons of Ignatius and of Francis and of Olier dotted with missions, many of which became oases in the wilderness, gardens wherein flourished together with the blooms of Christian life the fruits of a refined civilization whose very name, Acadian, has forever embalmed the ideal of contentment, peace, and simple happiness. Some of these missions were destroyed with their founders and teachers by the Indians. Most of them, however, perished through the worse than barbarous fanaticism, the rapacity, and the vicious influence of the whites.

The latter influence is in a general way fairly well known. However, a testimony or two from reliable sources may not be superfluous. The Intendant Duchesnaux, colonial administrator of justice and finance, was reporting to the French Minister, the Marquis de Seignelay, the process of civilization going on at the missionary reductions on the St. Lawrence. He told "how at the Jesuit settlements of Caughnawaga near Montreal, of Sillery and Lorette near Quebec, as well as at the Sulpician mission not far away from Montreal, 'the youth are all brought up in French fashion, *à la française*, except in the matter of their food and dress, which it is necessary to make them retain in order that they be not effeminate, and that they may be more at liberty and less impeded whilst hunting, which constitutes their wealth and ours. A commencement has been made to instruct the young boys in all these missions in reading and writing.' The nuns at Montreal and Quebec, he said, teach the little girls, and employ them in needlework. The Ursulines at Quebec receive girls not only from the reductions all round, but from the distant Indian missions conducted by the Jesuits. Duchesnaux asked for authorization from his Majesty to make 'a few presents to the Indians of the villages established among us, so as to attract a greater number of them;' and it would be advisable to establish 'a small fund for the Indian girls who quit the Ursulines after being educated, in order to fit them out and marry them, and establish Christian families through their means'. He had exhorted the inhabitants to rear Indians. He himself had taken several into his house; but, after considerable outlay, three had left him because, said he, 'I would oblige them to learn something. The Jesuit Fathers have been more fortunate than I, and have some belonging to the most distant tribes, such as Illinois and Mohegans, who know how to read, write, speak French and play on instruments'."

Frontenac, who was twice Governor of Canada, did not for some reason or other like the system of Indian education, and he read the Jesuits quite a spicy lecture on how to do and how not to do things. Frontenac's difficulty, however, had a more subtle and spirituous reason than appears in the said Governor's message. "It

had its origin in the *eau de vie* traffic, which interested him deeply. In consequence he had all the spiritual and ecclesiastical powers ranged against him, while all the *coureurs de bois*, or 'libertines,' as Duchesnaux called them, were ranged with him. That traffic in liquor produced what the Marquis de Denonville described as 'the horror of horrors' among Indians; and he portrayed the workings of it to the minister De Seignelay. Yet, strange to say, it seems to have been precisely in connexion with this instinct of avarice, to beggar and brutalize the bodies and minds of Indians, that people expanded into evangelical instructions for the Jesuits, as well as for the bishop. These instructions extended into fine casuistry, some of which deserve to be culled; for we do not find such specimens of Gallican subtlety in the coarser-grained British mind."

The French Minister of Marine, M. Hugues de Lyonne, wrote from Paris to the governor, the Marquis de Tracy, that Bishop Laval and the Jesuit Fathers were prohibiting, under the censure of excommunication, all Frenchmen from giving a glass of brandy to an Algonquin or a Huron. The gentleman proceeded: "This is doubtless a very good principle, but one which is very ruinous to trade;" for the Indians, being fond of drink, will no longer bring their beavers to us, but take them to Albany and the Dutch, who will supply them with the brandy." "This also is disadvantageous to religion." For, being with the Dutch and presumably drunk, or, as the Minister of Marine more gently puts it, "having wherewith to gratify their appetites, they allow themselves to be catechized by the Dutch ministers, who instruct them in heresy"—while the Dutch traders are plying them with liquor. Hence the grave conclusion, in the French minister's words: "The said Bishop of Petraea and the Jesuit Fathers persist in their first opinion, without reflecting that prudence, and even Christian charity inculcate closing the eyes to one evil to avoid a greater, or to reap a good more important than the evil."

And so on. The whole problem of the drink traffic with the Indians was beset with difficulties more perplexing, and fraught with consequences, if possible, more appalling, than are those of our present-day Prohibition. And so it became absolutely necessary that the Caughnawaga mission, that truly great home and school of civilization, wherein Christianity had an opportunity to prove its refining as well as spiritualizing beneficence, should be segregated from the whites. "Brandy was the great enemy of the natives; by means of it we have 'witnessed the destruction of all that great body of friendly Indians whom we had around the colony'. It was the destruction of the French, too; as we have seen, said De Denonville, in 'the few aged men to be seen among the French, who are old

and decrepit at the age of forty.' He used the same terms as De la Barre, 'libertines' and 'debauched,' for the French *coureurs de bois*, or trappers, who among the numerous nations of the Ottawas, just as in every other direction, were 'greatly thwarting' the missionaries. Nor did the Marquis fail to touch the weak points of friendly Indians. They too coveted the cheap bargains of goods to be had with the English; and besides, said he, 'the Indians, our allies, are very glad to see us at war with the Iroquois, inasmuch as they are quiet at home. All their tact was exerted in 1688 to prevent a peace between the Iroquois and us.'"

But enough. We have no space left to touch upon any more of the interesting things with which this magnificent volume is full to overflowing. The chapter on the British Propagation Societies is one of the best features of the work. There is here an opportunity not only for the service of erudition but no less for the incisive play of wit of which Father Hughes is, it need scarcely be said, a master.

For many readers the closing chapter of the volume will possess a special interest, for it deals with the question of the beginnings of the Catholic episcopacy in the United States. Father Hughes has searched out all the documents bearing on the matter and he throws a light on some of its intricacies which may not unlikely prove new even to those who have devoted special study to the subject. The topic, however, is too complex to engage attention here.

It remains to congratulate Father Hughes on the truly great work he has produced, a work which is a tribute not only to his own erudition and indefatigable research, but a monument to the heroism and magnificent accomplishments of the Society whereof he is so typically a member. But the work is more even than a history of that illustrious religious body. It is a weighty contribution to American historical literature, a thesaurus of fact, of testimonial evidence and just interpretation which no student of American history, whatever he his religious convictions, can afford to ignore.

COMMENTAIRE FRANCAIS LITTERAL DE LA SOMME THEOLOGIQUE DE S. THOMAS D'AQUIN. T. IX, La Loi et la Grace; T. X, La Foi, L'Espérance et la Charite; T. XI, La Prudence et la Justice. R. P. Thomas Pegues, O.P. Toulouse, Edouard Privat; Paris, Pierre Tequi.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Literally translated by Fathers of the English Dominican Province. Third Part, Fourth Number, QQ. 84—Supplement 33. Benziger Brothers: New York, Cincinnati, Chicago.

Lovers of Saint Thomas will be glad to know that the world war has not entirely suspended publication of these two valuable translations of the *Summa Theologica*. In the year 1907 Father Pègues published the first volume of his *Commentaire Français Littéral*. There has been at least one volume for each succeeding year, and T. xi, *La Prudence et la Justice*, brings the translation down to the end of Question 79 of the Secunda Secundae, the last question dealing with the Integral Parts of Justice. The French translator follows strictly the order of the *Summa*, giving in regular sequence the treatises on God; the Trinity; the Angels; Man; the Divine Government; Beatitude and Human Acts; the Passions and Habits; Virtues and Vices; Laws and Grace; Faith, Hope, and Charity; Prudence and Justice.

Like his great master, Father Pègues aimed chiefly at two things, brevity and clearness, in the explanation of Christian doctrine; and he has been scrupulously faithful to the plan and method announced in the title of his work. The translation is literal and clear; of comment there is just enough to elucidate the text and to give principles for the intelligent solution of controverted questions, the commentator's chief desire being to reach a solution according to the mind of St. Thomas. The titles given above show the importance of the subjects treated in the last three volumes. St. Thomas's treatise on Laws is one of the most admirable in the whole *Summa*. Serious men have long recognized it as a veritable mine of luminous principles which should guide all wise legislators. The Angelic Doctor reminds human legislators that they should not undertake to repress all vices, nor to command all acts of all the virtues (1a 2ae, Q. 96, art. 2, art. 3). This is in the province of the natural or of the divine law; it should not be attempted by men, whose duties are confined to legislation for the welfare of imperfect men living on this earth. The guide of legislators should be the *bonum commune*, i. e. the common welfare of society; over acts which in no wise affect the common welfare, for good or for evil, human legislators have no authority. He strongly condemns the multiplication of useless laws, and insists that existing legislation should not be changed without grave reasons (ibid., Q. 97, art. 2).

It is in this tract on Laws that St. Thomas sketches an ideal form of government, saying it is that "wherein one is given power to preside over all, while under him are others having governing powers, and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rulers are chosen by all" (1a 2ae, Q. 105, art. 1). The majority of commentators, including Cardinal Zigliara and Father Pègues, interpret this article in favor of a limited or constitutional monarchy as the best form of govern-

ment. Certainly St. Thomas advocated a form of government in which there would be a mixture of monarchy (one head), aristocracy and democracy. Lovers of republics find sufficient comfort and justification for their views in the declaration that "all should have a share in the government, for this form of constitution ensures peace among the people, and all love it and wish to see it endure" (ibid.). In another place the medieval Doctor declares that, if the people among whom a custom (*consuetudo*) is introduced, be "free and able to make their own laws, the consent of the whole people, expressed by a custom, counts for more in favor of a particular observance than does the authority of the sovereign, who has not the power to frame laws except as representing the people" (1a 2ae, Q. 97, art. 3, ad 3). Many other nuggets of wisdom may be found in this field. Those who seek them should bear in mind that frequently they are found in answers to objections.

Most instructive and timely are the articles on War (2a 2ae, Q. 40). St. Thomas was neither a militarist nor a pacifist. War is not sinful if it be a just (i. e. justifiable) war. To justify war three conditions are necessary: first, it must be declared by the supreme authority; secondly, it must be waged for a just cause; thirdly, it must be waged with an upright intention, especially for the sake of restoring or preserving peace (art. 1). Bishops, priests and clerics should not be combatants even in a just war, because they are appointed to higher duties ("ad opera magis meritoria deputati"): those who mystically shed the blood of Christ should not shed the blood of man (art. 1). The third article of this Question really lays down a fourth condition for a just war: it should be waged in an honorable manner. It is not lawful to deceive the enemy by stating what is false or by failing to keep a promise, but the plans of battle, the movements of troops, and such like, should be concealed. St. Thomas cites an ancient book, "Strategy of the Franks", to uphold what to-day would be called *camouflage*. Ordinarily there should be no battling on Sundays or feast days; but, if it be necessary for the protection of a country, war may be waged on those days. Physicians may work on holy-days for the health of individuals, why should not soldiers give battle on those days, if it be necessary for the common welfare? To remain inactive in the presence of danger would be to tempt God (art. 4).

Students of Sociology will find some very instructive reading in St. Thomas's text and in Father Pègues' comments on almsgiving, private property, and the right use of possessions (2a 2ae, Q. 32, art. 5, ad 6; Q. 66, art. 2). The importance and actuality of St. Thomas's teaching on these subjects may be seen in the fact that his doctrine is cited by Leo XIII in the Encyclical *Rerum Novarum*,

on the Condition of the Working Classes, published in 1891. We quote from the Encyclical: "It is lawful", says St. Thomas, "for a man to hold private property, and it is also necessary for the carrying on of human existence". But if the question be asked, How must one's possessions be used? the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his outward possessions as his own, but as common to all, so as to share them without hesitation when others are in need (2a 2ae, Q. 66, art. 2).... When what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over.... It is a duty, not of justice (save in extreme cases), but of Christian charity—a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving" (S. Thomas, 2a 2ae, Q. 32, art. 6; *Great Encyclical Letters of Leo XIII*, p. 222). If the men of our times would learn and honestly practise these wise lessons of justice and charity, we should not have to deplore so many conflicts between labor and capital, and soon there would be an end to many dangerous movements which to-day cause more serious and well-founded alarm for the future peace and prosperity of the world than the conflict in arms between the great nations of the earth. Why did the world refuse to give heed to the warnings of Leo XIII? When will it again be wise enough to apply Catholic principles to the solution of social problems?

The second article of the sixty-sixth Question is styled by Father Pègues "famous amongst all articles of the *Summa*". For this reason his commentary here becomes more careful and more extended than in other places. Aristotle, St. Augustine, St. Ambrose, St. Basil, passages from other works of St. Thomas, Bossuet, and Pope Leo XIII, are called in to support and explain the true meaning of the passage relating to property and the use of wealth, especially of the words: "Man should not consider his outward possessions (*res exteriores*) as his own, but as common to all, so as to share them without hesitation when others are in need (ut scilicet de facili aliquis eas communicet in necessitate aliorum)". The practical application of this principle to modern conditions of living calls for much knowledge, experience, and prudence. During the centuries when the influence of the Catholic Church was paramount, the great social questions were solved by the observance of the rules of Christian justice and charity.

In this article also we find the often misquoted declaration of St. Thomas regarding community of possessions and the natural law.

"Community of possessions is attributed to the natural law, not as if the natural law dictated that all things were to be held in common and nothing as private property, but only in the sense that the natural law did not establish the distinction of possessions, this being established by an agreement among men (*secundum humanum condictum*), which is positive law". In other words, community of possessions is of the natural law negatively, but not positively, i. e. the natural law did not assign this piece of property to John, another to Thomas, and so on, but the natural law does not decree that there shall be no private possession of property. The distribution of possessions to private owners was made, according to St. Thomas, by an addition to the natural law, by the Law of Nations—the *Jus Gentium* (Q. 66, art. 2; Q. 57, art. 2, ad 3). By the *Jus Gentium* he understands the first practical conclusions drawn from the natural law, just as in Metaphysics we have a number of primary conclusions (speculative) naturally and clearly deduced from the first principle admitted by all sane men. There never was the slightest excuse for misrepresenting the doctrine of St. Thomas on this subject: in this very place he states explicitly that private possession is "necessary for human existence".

The plan of the English translators differs somewhat from that of their French confrère, their aim being simply to give a literal translation of the *Summa Theologica*. There are no comments and very few notes, but the first volume contains some valuable introductory chapters. Their task was not an easy one, for the English language does not lend itself to Scholastic terminology as readily as the French or Italian. Any one who has attempted to reproduce in our tongue a page from St. Thomas or any of the great Scholastics knows well that the translation will not have the force of the clear and vigorous Latin which the Scholastics used with ease and with telling effect. The English translation is not intended to take the place of the original *Summa*; but it will be gladly welcomed by those who are not familiar with the Latin and are anxious to learn something about St. Thomas's doctrine and method. Even for Latin scholars it will often save the time that would be required to put into an English dress passages from the *Summa* which they wish to use for the benefit of others who cannot use the original text. A large class, then, will be grateful to the Fathers of the English Dominican Province for the excellent translation now in the course of publication. Eleven volumes have been published: three for the First Part of the *Summa* (complete); three for the Prima Secundae (complete); four for the Third Part down to Q. 33 of the Supplement); one for the Secunda Secundae (QQ. 1-44, the tracts on Faith, Hope, and Charity). When the other volumes will appear it is not

easy to say, for the world war has drawn heavily on the English Dominican Province. Perhaps the translation of other parts of the Secunda Secundae will come at a time when it can be very useful. When peace shall have been restored to a war-weary world, assuredly thoughtful men will seek the true causes of the destructive conflict and will strive to find the basis for permanency in peace. Above the roaring of the clash at arms the sound of one voice has been heard. It is speaking in louder and bolder terms as the war is prolonged. It will speak more vigorously after the declaration of peace. This is the voice of the people, the voice of those who have borne the heavy burdens of the trying days and have suffered in the heats of the burning conflict. The voice of democracy will clamor for consideration. Agitators will incite the multitude, and they will not incite always to what is best; there will be need of intelligent, prudent, and sympathetic guidance, such as Russia needs to-day. There exists one institution which has been always and under all circumstances the most sincere friend and the most sympathetic teacher of the people—the Catholic Church. To this Church will men turn, if they are wise, for sympathy and guidance, when they face the task of reconstructing a world which has been upset, torn, and all but destroyed in a mighty and terrible upheaval caused by selfishness and wickedness. Surprising indeed will it be if men, in their search for stability, do not study that divine institution which has seen so many kingdoms rise and fall. Apart from religious motives, there will be an abundance of reasons for studying the character, the teachings, and practices of the Catholic Church. To honest searchers for the truth, especially in matters relating to sane democracy and sound political economy, no more intelligent and sympathetic teachers could be recommended than St. Thomas Aquinas and his great admirer, Pope Leo XIII.

D. J. KENNEDY, O.P.

DIVINE FAITH. By Father Peter Finlay, S. J., author of "The Church of Christ," Professor of Catholic Theology, National University of Ireland. Longmans, Green and Co., New York. Pp. 255. 1918.

The lectures comprised in this volume were delivered by the author in the Dublin College of the National University of Ireland. The series is logically sequent upon a course delivered previously in the same institution and subsequently embodied in a volume entitled *The Church of Christ.* Those who are acquainted with the work just mentioned, whether directly, or indirectly through the review of it which appeared in these pages at the time of its publication, need not be reminded of what they may expect to find in

the present collection. Whatever comes from the hand of this master among theologians is sure to be thorough, clean-cut, shapely in form, and timely. The theological habit in Father Finlay's mind has reached its stage of maturity; which means that the habit has become a second *nature*; so that the activities emanating therefrom come forth with power, precision, surety, ease and grace. There are plenty of writers and speakers who possess one or more of these qualities. There are not so many who possess them all, at least in the degree in which they stand out in the exposition of the nature of Divine Faith set forth in the lectures before us.

The *motif* is heard in the opening discourse and it unfolds and enriches itself, taking on countless variants, sending forth fresh relations and applications as the program advances to the finale. And the dominant note throughout it all is that Faith is an act of the intellect, motived by the authority of God. A simple thing this, and yet by no means grasped by the mind that is not habituated to the precision of Scholasticism. How many there are, perhaps even amongst (imperfectly educated) Catholics, who would be caught by a formula like this: "Faith (salutary) is an act of the whole soul, of the understanding and of the will." It is winsome and warm, this believing with your whole heart. Nevertheless, if it be not carefully qualified, it is a heterodox definition, and fraught with the gravest religious consequences. And how sweetly musical are formulas like these: "Faith is the intuition of eternal verities"; "a persuasion of the truth stronger than opinion and weaker than knowledge"; "a voluntary conviction or persuasion of the truth"; "a conviction of the truth based on feeling"; "a longing after God's free merciful love, as His own Word declares it"; "a consciousness of reconciliation with God". These are fine rhetorical phrases, catching more or less of the semblances or the emotional overflowing of faith, but all missing the essence of the reality, the intellectuality of the act.

Father Finlay establishes this idea with a great wealth of argument and illustration. He then proceeds to the motive of faith, its subject matter, its reasonableness, its certitude. Other important as well as timely aspects of the subject are the place of the will in faith, the sin of unbelief, the state of the unbeliever, the faith of the multitude, private revelations. It will thus be seen that all the elements and the most salient aspects of the *act* of faith are given due consideration. We emphasize the *act* of faith: for neither the other subjective side of the term (faith as a *habit*), nor its objective sense as a *deposit* of faith, falls within the limits set for himself by the author. Need we add that the style is remarkably lucid and attractive? Though depths of abstract truth flow through it, the light

is all reflected. There are no shadows from without nor absorption from within. The clarity of the thought is equalled by the clarity of expression.

CONFERENCES DE N. D. DE PARIS, EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale VI, La Charité, II. Sentiments et actes contraires à cette vertu, Careme, 1916; pp. 324.—Morale Spéciale, VII, La Prudence Chrétienne, Carême 1917, pp. 356. Par le R. P. M. A. Janvier, des Frères Prêcheurs. Deuxieme édition. P. Lethielleux: Paris.

We have here the collection of conferences delivered by Père Janvier in the Cathedral of Notre Dame, Paris, during the Lents of 1916 and 1917. That both these volumes should have already passed into the second edition may itself suffice to indicate the esteem in which the discourses of the learned and eloquent Dominican are held. Week after week during the Lents of fourteen years has Père Janvier drawn the élite of the gay French capital—once gay but now serious under the threatening darkness—to listen to his sublime thoughts and to be moved by his burning eloquence. A volume for each Lent, the series at present counts fourteen, whereof eight comprise the Conferences on *General Moral* (Happiness, Liberty, the Passions, Virtue, Sin and Vice, 2 volumes; Law, Grace); and thus far six on *Special Moral* (Faith—2 volumes—Hope and Charity,—3 volumes; and Prudence). When one considers that these conferences constitute what might be called philosophico-theological *treatises*, each on its particular theme, one cannot but admire the magic of the eloquence that year by year captivates the Parisian audiences and ensures a demand for the conferences when they appear in the printed volume.

Aside from the personality of the orator, the secret of the power of these discourses is not far to seek. It lies in this, that while the doctrine is elevated—being that of Augustine, Aquinas and other masters of mind—Père Janvier, like his predecessor Monsabré, possesses the characteristically French lucidity and *élan* of expression. He can make the loftiest thought lowly, or rather can lift the lowly mind to the loftiest thought.

Not the least valuable feature of the conferences are the analyses which follow them in the table of contents. These synopses are full of meat; they are clean-cut, precise, luminous, and suggestive; so that a priest who would read over the text and then attentively peruse the digest would quickly find himself furnished with matter serviceable for the pulpit. Of course each conference, being a sort of tractate, offers food for several ordinary instructions.

The first of the volumes above, dealing with the tendencies of the mind and heart that are opposed to Charity, is the third member of a group of volumes devoted to the latter virtue, the first and second number of which group, dealing respectively with the nature and effects of Charity, cover the Lents of 1914 and 1915. Amongst the opposites of Charity are envy, hate, war, and so on. As these disorders of the soul come up for treatment, the preacher in Paris of to-day need not, as these conferences prove, go far afield for material. The second volume above treats of the virtue of Prudence, human, domestic, governmental, Christian; and the cognate virtues. Students of the *Secunda Secundae* of the *Summa* know what a mine of moral and psychological wealth is here at the disposal of a master of eloquence so responsive as Père Janvier.

A portion of these volumes, no less valuable than the conferences, contains the Paschal retreats; each of the two retreats consisting of seven instructions. These of course are eminently spiritual and practical.

CONFERENCES FOR MEN. Intended in particular for Holy Name Societies. By the Rev. Reynold Kuehnel. Joseph F. Wagner, Inc., New York. B. Herder, St. Louis and London. 1917. Pp. 279.

One of the most encouraging signs of the times is the vigorous growth of the Holy Name Society. The association is one that appeals to men. It knits them into closer bonds with the Man Christ Jesus and thereby purifies, uplifts, ennobles, perfects their virility. There are few sights more inspiring than the altar rail thronged with the Holy Name Society. And second only thereto is to hear the men in large chorus giving vigorous voice to the hymnody of Holy Church. It is at the meetings of this manly organization that the zealous priest has his best opportunity to instruct, admonish, exhort as we can picture Paul of Tarsus doing to his beloved men of Philippi.

Talks to men should be on the things they encounter in their every-day experience—things that touch the workshop, the factory, the mart, the street. The author of the present volume is alive to what men need and want, and so he has put together a collection of Conferences which are sure to hold attention. Socialism bulks largest in them, as it should, and with it come most phases of Labor problems, Suffragism, Education, duties of the State, etc. Timely in matter, these "talks" are direct and forceful in manner. In a word they suit the audiences they are meant to reach. Needless to say, they bear the impress of the personal equation. Consequently those who use these Conferences will need to adapt them to their own individuality; perhaps to qualify or tone them down somewhat,

here and there; the author being more than necessarily offhand at times in his treatment, for instance, of Socialists. It will not be difficult, however, to do this, as the thought is sound and sane and the manner for the most part natural.

CATHOLIC EDUCATION. A Study of Conditions. By the Rev. J. A. Burns, C.S.C., Ph.D., author of "Origin and Establishment of the Catholic School System," "Growth and Development of the Catholic School System." Longmans, Green and Co., New York. Pp. 214. 1918.

With the present volume Dr. Burns completes a trilogy of studies in Catholic Education. The first of the group had to do with the origin and establishment of the Catholic School system in the United States; the second with the growth and development of that system; the third, the one before us, rounds out the tri-unity with a study of the actual conditions of Catholic education in this country. The latter study offers, in the first place, a survey, both from a quantitative and a qualitative aspect, of our school system. The reader is then introduced into the heart of the system: its constitution, its ideals, and the principles, moral and religious as well as psychological, underlying and vitalizing the whole, being unfolded. The organic instruments whereby these principles are rendered effective are next analyzed and correlated. Lastly these agencies are studied, individually and in their ascending degrees from the lower grades, through the high school and college to the seminary. The whole sums up the gathered fruitage of the author's long experience and ripened reflexion on Education.

When one allows oneself to brood over the discrepancy between our lofty educational ideals and the degree of their actual realization, the prospect tends to become somewhat depressing. One is then apt forthwith to pounce upon the cause of the relative failure—"the blight of individualism"—which a thoughtful writer has told us is "at our roots". The whole Catholic organization has been declared to be just "a string of parishes and dioceses instead of a living organism". Of course we have the "unity of faith and authority, but as for the rest we pull apart, hither and thither. Each bishop has his own ideals, notions, and projects, and each parish is stamped with an individual narrowness that bodes not well". It is easy enough, because it is quite natural, thus to hit upon the spirit of parochialism as the root cause of much ineffectiveness.

Dr. Burns, however, is not one to be discouraged by such conditions. He boldly confronts their existence and shows how they were inevitable in view of the historical circumstances under which our school system arose and developed; and having done this, he

points out the good work that has been accomplished and is actually being accomplished on the lines of a wider and fuller coöperativism: as, for instance, the establishment of High Schools which constitute the centres of convergence for the grade schools; the placing at the head of the diocesan system a superintendent with a corps of community inspectors; the unifying influence of the Catholic Educational Association; and so on. And lastly, knowing what has been done, he proceeds to indicate on what lines future progress may be looked for. Closer educational relations he shows to be necessary between the colleges and the pastors, between the colleges and the communities engaged in secondary education, and between the colleges and the bishops: and he makes plain how these bonds of closer coöperation can be effected and insured.

There are so many fruitful ideas pervading every chapter of this thought-provoking study that one has to combat the temptation to transfer some of them to the present pages. However, it may be trusted that every priest interested in Catholic schools (and what priest is not?) as well as every religious teacher, will read the volume and make it his or her own. The book is not long and it is interesting as well as instructive reading; because it seizes upon just those ideas which are afloat in a more or less formed, or rather unformed, condition in every one's mind, and gives them definite shape and worthy utterance. The book is intended, in the first place, for Catholics. From it they will learn the strength, quantitative and qualitative, of their system; the good it is accomplishing, and how that good may be still furthered, widened, and deepened.

It is hoped that to non-Catholic readers, likewise, the work will prove instructive and stimulating. The fact that a million and a half children are attending the Catholic schools of this country, one might suppose would arrest the attention of our outside brethren, and lead to their inquiring into the causes of such a phenomenon; why it exists; how it is dealt with, and with what measure of success. There is no single book in which such queries are answered so satisfactorily as the one before us.

The volume contains a short, though serviceable, bibliography. We miss from the list, however, what many think the most thoughtful, solid, and up-to-date contribution to the theory of Catholic education that has thus far been written. This may seem superlative praise. Nevertheless it is said with full deliberation and with adequate knowledge. We refer of course to *The Development of the Teacher's Personality* (Phila., John Joseph McVey), by that gentlest and most thoughtful of Christian teachers, the late Brother Chrysostom. No Catholic teacher, particularly no religious teacher, should fail to familiarize himself or herself with so fundamental a

work on Catholic education. And mentioning it reminds us of another work that should not fail of a place in a bibliography of this kind, viz., *Educational Essays*, by Brother Azarias. Catholics have seemingly not yet awakened to the wealth of documentary information contained in those masterful studies on the history of education, so conveniently elaborated and so gracefully conveyed by the cultured and modest scholar, Azarias. It may be that we Catholics do not sufficiently prize nor appraise our own.

THE CASUIST. A Collection of Cases in Moral and Pastoral Theology. Vol. V. Prepared and edited by the Rev. J. A. McHugh, O.P., Lector of Sacred Theology and Professor of Dogmatic Theology in the Catholic Foreign Mission Seminary, Ossining, New York. Joseph F. Wagner, Inc., New York. Pp. viii—312. 1917.

Whatever be the value of the arguments alleged by some who hold that Latin is the proper medium for Moral Theology and Cases of Conscience, the fact is we are getting both these instruments of the priest's studies in the vernacular, and the general and practical value of the innovation can hardly be questioned. The busy priest finds it easier and more helpful to read *casus conscientiae* in the language he uses and hears in the confessional. As a consequence the present number of the *Casuist* is sure, and rightly sure, to meet with a warm welcome from the clergy. Although most of the cases have already appeared in *The Homiletic Monthly*, they have been revised and supplemented for the present collection. But not alone the busy priest in the ministry will find such *Cases* helpful. To students and likewise professors of Moral they will prove of the greatest service. It is relatively easy to understand and even grasp the principles of moral theology; it is quite another thing to apply them in the concrete intricacies of actual life and especially in the entanglements of modern industrial complications. With the aid of the cases here set forth, wherein the moral theories are illustrated in their practical application, the student's intelligence is trained to insight and his memory is stored with valuable examples and illustrations. All this is the more true seeing that the cases proposed are drawn not from the realms of remote possibility but from the experiences of actual life.

MUTATIONES IN THEOLOGIAM MORALEM, a novo Codice Iuris Canonici inductae. P. Antonius Viladevall, S.J., in Seminario Pontificio Bonaerensi Theologiae Moralis et Iuris Canonici Lector. Typis Gotelli et Soc., Bonis Auris. Pp. 52.

The fact that this brief opuscle comes to us from the seminary of the diocese of the capital city of one of our sister Republics in

Latin America bespeaks for it a special interest. There is not enough literary reciprocity between the clergy of the United States of North America and those of the United States of Argentina, or of Brazil, or indeed with the clerical body in any of the Republics south of the Rio Grande. We know more by far of the literary productions of Europe than we do of Central or South America, and probably the converse is true of them regarding us. The Carnegie Endowment is fathering a movement looking to the exchange of current literature between the English-speaking and the Spanish-speaking Republics, and it were much to be desired that a closer literary reciprocity might be effected between the Catholics of the Northern and the Southern portions of our Western Continent. Aside, however, from the interest evoked by this international sentiment, the book merits attention by reason of its intrinsic utility for the clergy and for students of Moral Theology in the seminary.

The author, a professor in the Seminary of Buenos Ayres, has taken the new Code of Canon Law and indicated the changes in Moral Theology effected or occasioned by the new legislation. The references are made to parallel with the marginal numeration of topics found in the seventh edition of Gury-Ferreres's *Theologia Moralis*. A student who does not happen to possess the latter textbook can easily orient the changes through the corresponding headings of his particular manual. Many, if not all, of the modifications have been already indicated in the present REVIEW. It is an obvious convenience, however, to have them all condensed and so systematically arranged as they are in this slender volume.

LE MERVEILLEUX SPIRITE. Lucien Roure, S. J., Redacteur aux "Etudes." Paris, Gabriel Beauchesne, 117 Rue de Rennes. Pp. 398.

Who has not heard the story of the boy with the golden tooth? He lived in Silesia some three centuries ago, and when about seven years of age shed all his teeth. But lo! in the socket previously occupied by one of the larger molars there suddenly appeared a tooth of gold. Horstins, Professor of Medicine in the University of Helmstadt, wrote in 1595 the history of that golden tooth. He maintained that the origin of the said molar was in part natural, but in part miraculous; and that it had been sent by Heaven to console the Christians oppressed by the Turks. In the same year the interesting tooth found another historian, a certain Rullandus. Two years later Inglosteterus controverted the theory proposed by Rullandus, who in turn refuted Inglosteterus. Doctor Libavius made a summary of all that had been written by his antecessors on the

mysterious tooth. The only thing wanting now after all these learned lucubrations was to make sure whether or not the molar was really gold. So they called in a goldsmith, who declared it to be an ordinary tooth wrapped in gold leaf!

The story is quoted from Fontonelle by M. Bersot in *Mesmer, le Magnetisme Animale*, from whom it is borrowed by Père Roure in his present book on the wonders of spiritism. The moral of the story needs no commentary: it is plain. First call in the goldsmith before you theorize on the tooth. Be sure that the eggs are hatched —and that they *are* eggs—before you count them.

This latter is the method pursued by the learned Jesuit, the well known editor of *Etudes*. He has gone to work to find out for himself what are the real facts, the genuine phenomena, of the seances. He has read most of what has been written on the subject up to 1914, and he has himself taken part in various scientific investigations into the phenomena. The results of his study and research are summed up in the work above. Father Roure does not of course deny the preternatural character of some of the phenomena observed at the spiritistic seances and at psychical clinics. But the outcome of his experience is that the phenomena that cannot be explained by purely natural causality, and especially by deceit on the side of the mediums, together with unconscious self-deception on the part of the observers, are less numerous than is generally supposed.

It is customary to believe that a priest writing on spiritistic events must needs be *a priori*, and that he is looking to find the devil in most of the uncanny things effected by the mediums. Moreover, it is also taken for granted that such things should be investigated only by trained scientists. On the other hand, let the unbiased observer read the present critique, and he will probably recognize that phenomena which the experts such as Crooke, Maxwell, Lodge, and other physicists of hardly less accredited acumen, have been attributing to discarnate intelligences, would not by any means be thus dignified or explained by the philosophical mind back of the present book. And after all, is it true that physicists are the most competent judges of psychical phenomena? It was Münsterberg, the psychologist and the man of widely cultured mind, who alone detected Eusapia Paladino in her trickery. It was a philosopher, a thinker, rather than an experimentalist, who caught the woman's foot in the *flagrante delicto* of pressing the button. And so it may well be that the intelligence which combines not only the alertness begotten of observation and experiment, but which adds to this the widened vision and insight of the philosopher and a certain estimative sense for spiritual phenomena—wherein delusions are so often mistaken for realities—is the most capable judge of the occurrences in question.

This, we think, will be the verdict passed by the open-minded reader of this volume. For the rest, there is no phase of spiritism —historical, scientific, moral, or religious—that is omitted by Father Roure. And nowhere will one find a saner method employed in justifying the ecclesiastical condemnation of spiritism. The Church, no more than a critic like the one before us, is looking to find diabolical agencies back of everything that occurs or is said to occur in the seances; but she knows, as every sane observer knows, that these things are exceedingly dangerous practices; that they do and are doing incalculable harm to men's bodies as well as souls; and that even when malign intelligences are not the agents at work, the phenomena too often subserve their evil purposes. Therefore does the Church condemn spiritistic practices. But for all this and for much more that is worth while, let the reader consult Father Roure's *Le Merveilleux Spirite*. There are a number of similar works in English. This will supplement them, and it is perhaps more critical and more precisely documented.

MOSETENO VOCABULARY AND TREATISES. By Benigno Bibolotti Priest of the Franciscan Mission of Immaculada Concepcion de Covendo in Bolivia. From an unpublished Manuscript in possession of Northwestern University, with an introduction by Rudolph Schuller, formerly of the Museu Goeldi, Para, Brazil. Evanston and Chicago, Northwestern University. 1917. Pp. 254.

It must have been the promptings of an idealism not too frequent in its urgency, that induced the Northwestern University to bring forth from its rare collection of Spanish-American documents Father Bibolotti's *Vocabulario* and with the generous patronage of the President of the Board of its Trustees, Mr. James A. Patten, present the work to the public in a form so worthy. Surely it could never have entered into the wildest dreams of Fra Bibolotti—if ever such phantasies disturbed the brain of one who so fittingly was named Benigno —that his *Vocabulario* was destined to appear before the eyes of the learned world, in all the glamor of the beautiful print and binding that have been bestowed upon it by the press of an opulent American University. Truly, in unlooked-for ways *qui se humiliat exaltabitur*. Fra Benigno had no ambition save to construct a vocabulary of Moseteno, with a corresponding Spanish translation, that might serve as an aid to communication with the children of the Bolivian wilderness, whom he and his brethren were laboring to Christianize and to civilize. But what is Moseteno? And who was Father Bibolotti?

Moseteno is the language spoken by a tribe of Indians, at present almost extinct, who inhabit the mountainous regions of Bolivia to

the east of the river Beni. The Franciscans had flourishing missions in these parts certainly in the second half of the eighteenth century. Thousand of converts and neophytes were gathered into their reductions, where they spent happy fruitful lives, duplicating in the Bolivian valleys the examples of virtue and thrift that marked the lives of the Indians about the same time in the reductions of Paraguay, and on the banks of the St. Lawrence under the care of the Jesuit missionaries, lives which are so worthily described by Father Hughes in his recent history of the Jesuit Missions of North America. Twenty years later these homes of primitive peace, for some reason or other, were abandoned by their pastors, and the Indians, returning to the woods, relapsed into barbarism. It was the same fate, though for better known causes, that befell the Franciscan reductions of California.

A new era, however, for the Bolivian Missions arose early in the nineteenth century with the arrival of the energetic young Franciscan, Andres Herrero. One of his devoted companions, an Italian friar named Angelo Baldovino, founded, in 1842, the Moseteno Mission of the Immaculada Concepcion on the banks of the Beni and near its affluent the Covendo. To this mission in 1857 came Father Benigno. Little is told us of his history. Apparently an Italian by birth, where and when he joined the Franciscan order is not known, nor indeed is aught else save that he wrote his *Vocabulario Moseteno*. This he did, not for philological, nor ethnological purposes, but simply, as the present editor observes, to be a kind of guide for young missionaries who in the years to come should take the heroic decision of consecrating their energies to the material and spiritual welfare of these poor Indians, "short of intelligence and of memory." "It is useless to talk in elevated terms to them," says Fra Benigno. "As a missionary he cares only for the happiness of his community in the future life," observes the editor, who has done the humble friar posthumous honor by an erudite philological apparatus and interpretation. Those who are interested in the ethnology of South America will appreciate this apparatus and bibliography.

THE RIDDLES OF HAMLET AND THE NEWEST ANSWERS. By Simon Augustine Blackmore, S.J., A.M., Litt. D., author of "A Great Soul in Conflict." A commentary on Shakespeare's master-work. The Stratford Company, Boston. 1917. Pp. 515.

When we come to think that Shakespeare's immortal tragedy has in one place or another on the globe been occupying more or less the attention of thoughtful minds continuously during three hun-

dred years, the greatest riddle would seem to be why there are any riddles at all in *Hamlet*. And yet, the mysteriousness of what Father Blackmore considers to be "the greatest work of the greatest poet of all times" is the very sign of its greatness. All truly great works, whether of nature or of art, must transcend man's finite power of comprehension; so that the mere fact that the old riddles of Hamlet still admit of new answers is a testimony to the grandeur of a work, the beauty and sublimity of which being old must still be ever new.

Students of Shakespeare are already indebted to Father Blackmore for his valuable study of *Macbeth: A Great Soul in Conflict*. The indebtedness is more than doubled by the present thoughtful and arresting interpretation of *Hamlet*.

The reviewer is tempted to discuss some of the author's conclusions, but to do this would exceed the limits of the present notice. It must suffice, therefore, to indicate here simply the general scope and contents of the work. Moreover, to do this will be enough, since the student of Shakespeare, learning of the nature of this newest interpretation of Hamlet, will want to peruse the book for himself.

Naturally, the work divides itself into two parts. The first or preliminary half discusses such essential topics as the religion of Denmark in Hamlet's day; the religious and philosophical convictions of the Prince (for Hamlet has been held by some interpreters to have been a positivist and even a pantheist); Hamlet's age; his studies in Germany; his right to the throne; the validity of Gertrude's marriage; Hamlet's real or assumed madness; his true character—was it weak or vacillating? These are some of the more central topics, round which the author has gathered a wealth of fertile and suggestive ideas and incisive critiques. The second and the larger part of the volume, comprising as it does some four hundred pages, that is four-fifths of the book, is taken up with a commentary on the play; not a literal, though withal a liberal commentary, a somewhat detailed explanation of the dominant facts, ideas, sentiments and allusions pervading the text.

The book closes with an epilogue wherein the principal results arrived at are summarized. The work, therefore, is from the standpoint of method as practical as it is from that of matter informing and suggestive. It may be hoped that the author will next take up the interpretation of *Lear* and thus round out the great group of Shakespearean tragedy.

COMMON SERVICE BOOK, WITH HYMNAL, OF THE LUTHERAN CHURCH. Authorized by the General Synod, the General Council,

the United Synod of the South.—Philadelphia: The Lutheran Publication Society. 1918. Pp. 656.

Although the ECCLESIASTICAL REVIEW addresses itself solely and exclusively to the Catholic Clergy, and thus limits its recommendations to what directly appeals to that body in the sacred ministry, we comply with the request of the publishers of this well-edited volume for a literary notice. There is a not uncommon impression that the Protestant Church lacks organization and, outside the Ritualist communion, also a definite liturgy; that its services consist of preaching and the singing of hymns, and that its Sunday-school system has no other basis than the inculcation of Bible reading and the promotion of general or sectarian schemes of benevolence.

The present volume shows that such an impression is largely misleading; that if private interpretation of God's written word is bound to lead to division and moral disintegration, the churches have found it nevertheless possible to sustain a positive method of propagating evangelical doctrine through a consistent liturgical service. That service, though manifestly a composite remnant of the old Catholic Eucharistic liturgy, is none the less instructive in this that it emphasizes the value of things which those in possession of the ancient Faith of our fathers are apt to regard as wholly secondary and unessential. Among these features of the Lutheran service stands out prominently the practice of congregational chant. In this book of Common Service we find it adapted to every sphere of devotional daily life. There is the Calendar of Saints, with its sacred seasons of Advent, Lent, Holy Week, Easter, and Pentecost. There are the Introits, Lessons and Psalms for the Communion service. There are Matins and Vespers with their Invitatories, Antiphons, Responsories, Collects and Prayers. There are the Suffrages and Litanies, Public Confession, Sacramental chants, Blessings of the Dead, devotional exercises in common for many occasions on land and sea.

All these features of the service are set to music for congregational use; and among the hundreds of chants for adults and children we find the old Greek and Latin hymns of the ancient Church and the Roman Missal and Breviary translated into rhythmical English. Thus it is made possible, even without the Holy Sacrifice of the altar around which we Catholics cling at all times with realization of the Divine Presence, to render the services of the devout Protestant attractive. There is then much to be learnt from this beautifully printed volume as to method and form by which the magnificent store of our Catholic liturgy, accessible for the most part only in the Latin typical editions, might be popularized to a greater extent than is actually done.

Literary Chat.

To the list of small prayer-books compiled and condensed for the use of the men in the Service has now been added, by the Paulist Press, New York, an edition of the New Testament. The booklet is clearly printed, and bound in khaki. It will fit into a small pocket and wear well. It should be widely spread. Cardinal Gibbons's patriotic foreword will facilitate this.

Another little book issued by the same Press and deserving warm commendation is *The Mass and the Christian Life*, adapted from the French of the Bishop of Valence, Mgr. de Gibergues. A volume of just a hundred pages, it contains a wealth of solid instruction and spiritual nutriment which cannot fail of deepening the appreciation of the faithful for the Holy Sacrifice and of intensifying their devotion.

The publications of the London Catholic Truth Society are particularly valuable at the present time. In one of the penny pamphlets, a Lieutenant R. N. V. R. tells the Catholic in the ranks and on board just the things he ought to know and do in order to keep true to himself and the Catholic ideal. The booklet bears the title *Carry On.*

Saints for Soldiers, by Mrs. Armel O'Connor, puts before the men in khaki encouraging examples of heroes like Christopher, Sebastian, Jerome Æmelian, and other soldier saints (same publishers).

Other recent pamphlets from the Catholic Truth Society: *Personal Immortality*, by the Rev. Dr. Downey, gives in an interesting style the arguments from reason and faith for the soul's perpetual survival after death. It shows the inanity of the appeal to spiritistic experiences. Father Stebbing has written an interesting and edifying biography of the devoted Redemptorist Father Edward Douglas (1819-1898). *Catholic Orders and Anglican Orders*, by Father Hornyold, S.J.; *Faith and Facts*, by Mr. Rahilly; *The Resurrection*, by Father Sydes, S.J.; *Some Facts about Martin Luther*, a double pamphlet by A. Hilliard Atteridge. To these we should add the very touching little story, *The Three Mother Mothers*, by E. Nesbit. A story of Christmas, it is human enough to be timely always and everywhere.

Not infrequently, perhaps usually, an illustration is far more telling than a logically constructed argument. Here is an instance in point, taken from a recent brochure entitled *Preparedness*, by George Mahony. It is given in reply to the familiar answer usually made to the Catholic position regarding the unsatisfactoriness of the public school system.

Suppose the State were to go into the hat business, and build many hat manufactories and stores at public expense to supply all the people with "free" hats. If it made all the hats of the same size, but much too small for you, would it not be treating you unjustly if, in answer to your protest, when you apply for a hat and find that the State product covers only the crest of your poll, it would say: "That hat is yours if you want it. Take it or go bareheaded, just as you please. Crowds of other citizens have come here for hats and gone away satisfied; why, then, should you complain?" And then add insult to injury by dubbing you a sore-headed reactionary, or, still worse, an anarchist and a traitor to your country, for not acclaiming the State-made headgear the very acme of perfection? Yet, in the matter of mere hats, there would be no religious principle at stake; you might wear the State's style without violating your conscience; whereas when there is question of education, the Catholic parent is bound in conscience to reject the godless system offered by the State (p. 18).

Father Mahony's line of argument, whereby he shows that preparedness can only be attained and insured by recourse to a sounder system of education than now prevails, is eminently sane and practical and the pamphlet

wherein he has elaborated the contention can be warmly recommended. (Perry & Buckly Co., New Orleans; pp. 24.)

Immense sums of money are being spent in these days for the propaganda of patriotic literature. It is to be hoped that some of the enthusiasm and money may discover this little pamphlet on the true principles of *Preparedness*, and bear it far and wide into the homes of the people, irrespective of their religious beliefs. From its pages many will read for the first time the authoritative account by Orestes Brownson of the origin of our public school system.

Every intelligent member of the Church can give a more or less satisfactory reason of the faith and the hope that are in him—a reason which at least satisfies his own mind. It is only when he finds himself called upon to formulate for the benefit of his non-Catholic brethren the grounds of his position that he experiences the obscurity of his mind and the consequences of inadequate reflection upon things of supreme moment. At such times he can best save his face if he have within easy reach one or other of those booklets that give in a nutshell the motives of Catholic faith. A small brochure entitled *Why I am a Catholic*, by John Maginnis, Esq., is one of the best of these ready-to-hand pick-me-ups. The writer, being a Catholic lawyer, is used to weighing evidence, and has drawn up a logical and lucid brief for the faith. His line of argument will therefore assist the Catholic layman as well in clarifying his own mind as in furnishing non-Catholic inquirers with what may best serve their needs. The pamphlet is republished from the *Monitor* in a neat and handy format by John Joseph McVey, Philadelphia.

In the last volume of the *Historical Records and Studies* (*XI*) issued by the United States Catholic Historical Society, among the many interesting papers there is one by Rudolph Schuller commenting upon the "Oldest Known Illustrations of South American Indians." Professor Schuller was formerly librarian at the Northwestern University, but has returned recently to his native land, Austria. It was he who was influential in securing the publication of Fra Bibolotti's *Vocabulario Moseteno* by that University and who contributed thereto in large part the scholarly introduction. One is prepared by the latter publication to look for more than usual familiarity with South American incunabula in Dr. Schuller's handling of this early illustration of the Indians. He discusses critically the age of the venerable woodcut, a fac-simile of which is given in the *Records*. But what will probably interest the average reader more is the human or rather the inhuman side of the inscription accompanying the picture.

A letter of Amerigo Vespucci written about the same time repeats substantially the inscription. Of this letter there are numerous editions printed in Latin, Italian, German, and Dutch. Dr. Schuller quotes from the Italian such parts as describe the customs of the Indians. One or two it may be worth while mentioning here just to show what manner of people the Portuguese missionaries of the early sixteenth century confronted in Brazil. "They (the savages) have no laws and no religious belief, but live according to the dictates of nature. ... They have no private property, but everything is common; they have no king, they do not obey anybody, being each one his own master." A veritable paradise of communistic anarchism!

Another trait more picturesque is this: "The men are in the habit of piercing their jaws, their noses, lips, cheeks, ears, and in these holes they introduce bones and stones; and do not believe that they are little ones."

But the most important fact told by Vespucci is this: "I saw in the houses of a certain village, in which I remained twenty-seven days, where human flesh, having been salted [elsewhere smoked] was suspended from the beams of the dwellings, as we used to do with bacon and pork." These are the sort of people the Portuguese and Spanish priests civilized and Christianized! Up in New England they would have found such degrada-

tion the very strongest reason for making the best Indian a dead Indian.

Those who by reading the Life of Canon Sheehan have got closer to the soul of the devoted priest and the man of letters, will be in a position to form a more intelligent estimate of his *Early Essays and Lectures*, a new edition of which has just been sent forth by his publishers (Longmans, Green & Co.). These papers, as we pointed out in our review of the first edition, treat of an interesting variety of topics, centring mainly in art, letters, education, Catholic ideals—intellectual, social, and religious. They reflect the author's mind at a stage when maturity was still elastic with the spring and the ever hopeful idealism of youth.

Some reference is made in a foregoing review of the *History of the Jesuits in North America* to the *New American History* by Professor Hart of Harvard. It is needless to say that, as the reference there alluded to suggests, if the latter work had emanated from a Catholic source, more emphasis would have been laid on the part played by the Church in the history of this country; for instance, in the Southwest and particularly in Southern California. And, at least in connexion with the latter region and the movements of its racial civilization, the monumental though still unfinished work by Father Engelhardt on the *History of the California Missions* (four volumes) would have been mentioned in the lists of sources; and in the lists of illustrative reading matter such easily accessible books as Saunders and Chase's *The Spanish Padres* (Houghton Mifflin Co., Boston), and Peixotto's *Our Hispanic Southwest* (Scribner's, New York), and even Helen Jackson's *Ramona*, would have found a place.

On the other hand, aside from such omissions, inevitable under the circumstances, the *New American History* commends itself alike for matter and method. Fairly comprehensive as regards the past, it embraces the great events of the present time, including even the entrance of the United States into the World War. (American Book Co., New York.)

Other books of educational value issued by the same publishers are an *Elementary Economic Geography*—it comprises a well digested compend of our national resources and industries; *Lessons in English for Foreigners*—a book that should prove useful in night schools; *Burke's Speeches at Bristol*, edited by Edward Bergin, S.J.—the booklet belongs to the *Eclectic English Classics* series; *The Science and the Art of Teaching* by Daniel W. La Rue; and *Rural Arithmetic* by Augustus Thomas—an application of arithmetic to things of the farm.

Of the war-books which never cease flowing from the press in France, *Deux Ans de Guerre à Constantinople* is an arresting document. The author, Dr. Harry Stuermer, was the correspondent at Constantinople during 1915-1916 for the *Gazette de Cologne*. His experiences of the evils and abuses rampant in Turkey—and for which he holds the Germano-Turkish Government responsible—forced him to sever his connexion with his newspaper in Cologne and to seek rest and recuperation of impaired health in Switzerland; and at the same time to narrate what he had seen and heard in the land of the Sultan. His pen pictures are vivid and have all the marks of sincerity, notably so his account of the persecution and slaughter of the Armenians. (Payot & Cie., Paris.)

La Guerre des Nations is an effort to tell the story of the War *au fond*. Hence the sub-title, *les Racines du Conflit*, which covers the first volume. Other volumes are in preparation. When we say that the author is Georges Hoog, the reader will infer at once the story is brilliantly told, full of point, verve, French *esprit*. It is meant of course for the popular taste, as is particularly shown by the cartoons on the frontispiece representing *les complices du Kaiser* and also *l'Alsace captive*—a doltish peasant girl between two imperially-crowned bulldogs! The book is issued at Les Lettres à un Soldat, Bellevue (S.-et-O.).

Among the more important books reserved for review in a future issue is the volume of *Correspondence of John Henry Newman with John Keble*

and Others, 1839-1845. These letters, covering as they do the years immediately prior to his entrance into the Church, throw an intense light into the soul of Newman. In them the writer reveals to his closest friends the gradual shaping of his religious convictions and the motives that proximately determined the final step in the process of his conversion. It is a collection of *lettres intimes* which no lover or student of Newman could think of passing by unread. (Longmans, Green & Co.)

Father Arthur Barry O'Neill, C.S.C., has in press a new collection of clerical essays and dialogues. Its title is *Sacerdotal Safeguards,* the sub-title being "Casual Readings for Rectors and Curates". The book is due to appear during the present month.

In *Catholic Historical Book of Schuylkill County, 1842-1917,* the Rev. Henry J. Steinhagen reviews the development of Catholic life in Pottsville, and its vicinity, in the state of Pennsylvania. The immediate occasion of the publication of this handsome quarto is the commemoration of the seventy-fifth anniversary of the foundation of St. John the Baptist's Church by the German Catholics of that district. Father Steinhagen has collected and put in attractive form whatever pertains to the ecclesiastical persons and achievements within the jubilee period, and thus adds an interesting chapter to the local church history of the Philadelphia Archdiocese. The book is beautifully printed and illustrated.

In November 1916 we commented upon the excellence of a work published by the French Brothers of the Sacred Heart banished to Spain—*Manuel de Perfection chrétienne et religieuse.* From the same source comes now a *Catéchisme de Perfection Chrétienne et Religieuse* (Renteria-Guipuzcoa, Espagne) which presents a synoptic analysis in catechetical form of the *Manuel.* Directors of Novitiates, and priests giving retreats, or indeed all who look for a succinct guide book in fostering spiritual growth and religious development, will find this little Catechism an admirable help. The American agency for the brochure appears to be Brothers of the Sacred Heart, Metuchen, New Jersey.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

DIVINE FAITH. By Father Peter Finlay, S.J., author of *The Church of Christ,* Professor of Catholic Theology, National University of Ireland.. Longmans, Green & Co., New York. 1917. Pp. xii—243. Price, $1.50 *net.*

THE MASS AND THE CHRISTIAN LIFE. By Mgr. De Gibergues, Bishop of Valence. Adapted from the French. Paulist Press, New York. 1917. Pp. 104. Price, $0.30.

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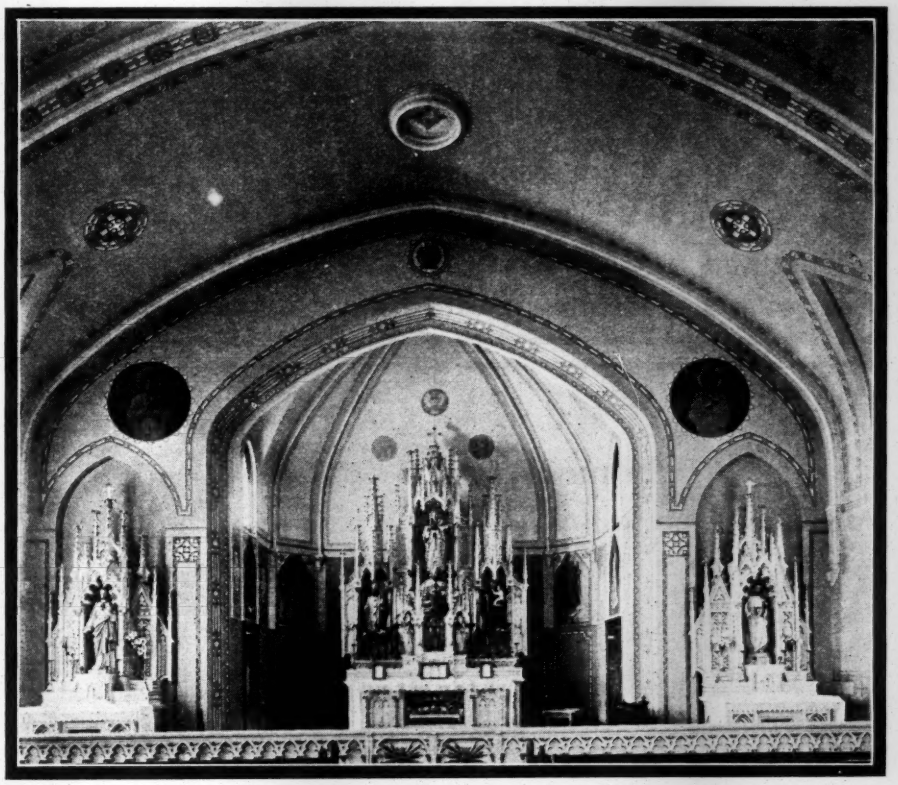

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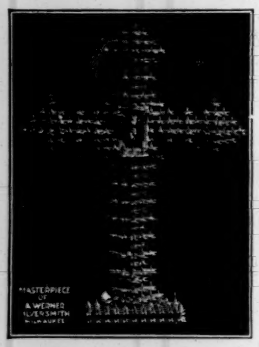

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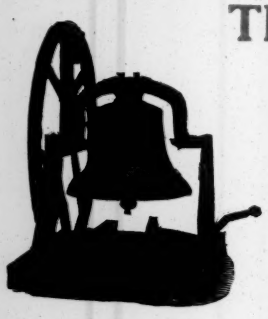

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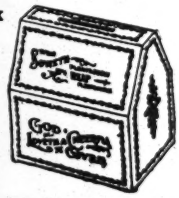

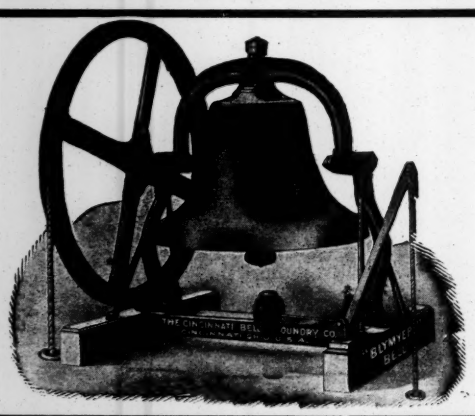

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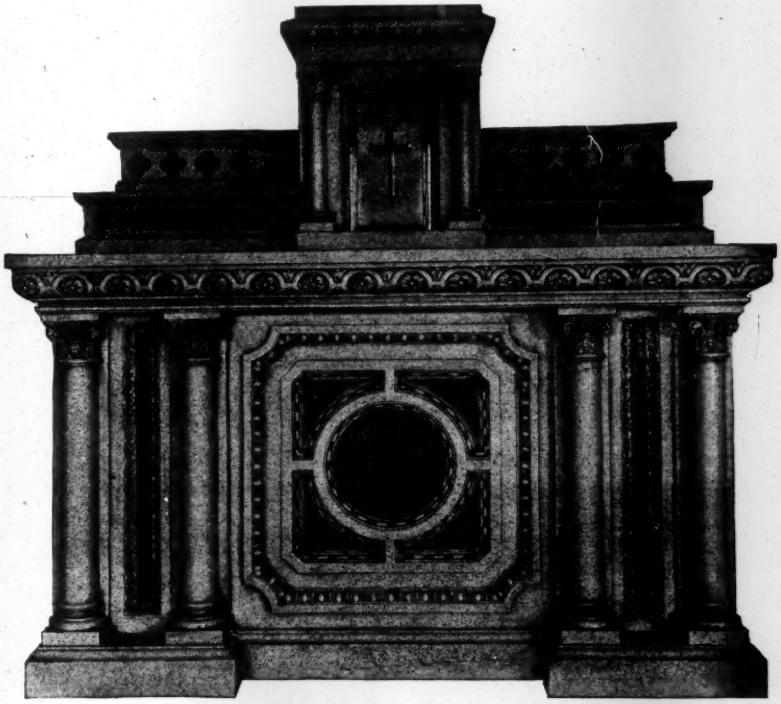

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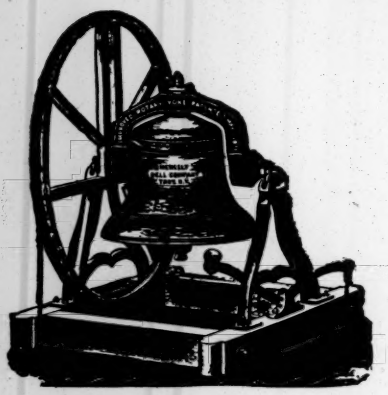

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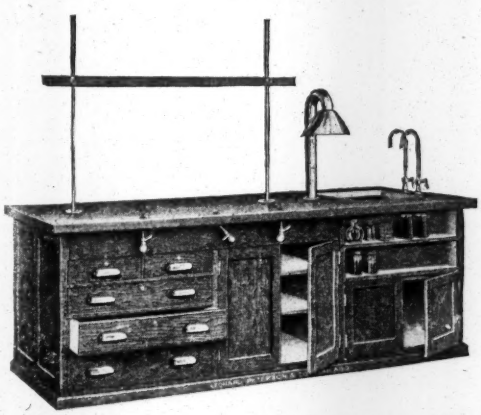

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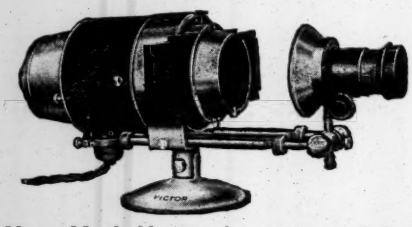

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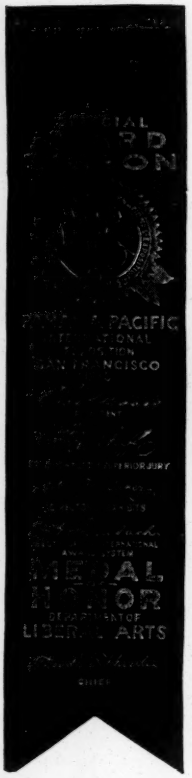

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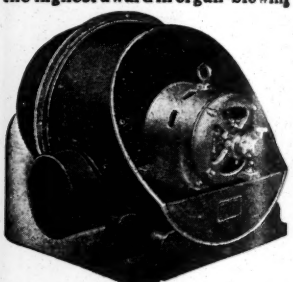

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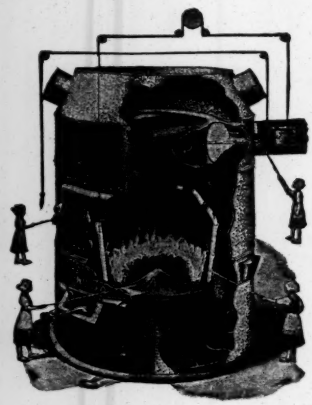

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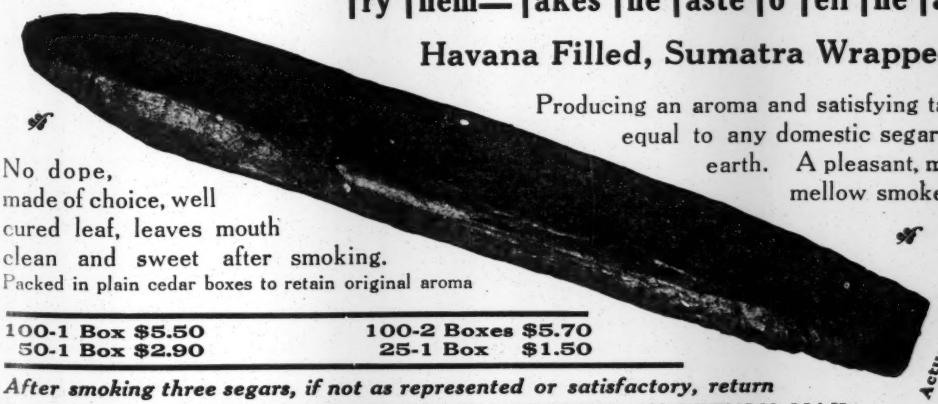

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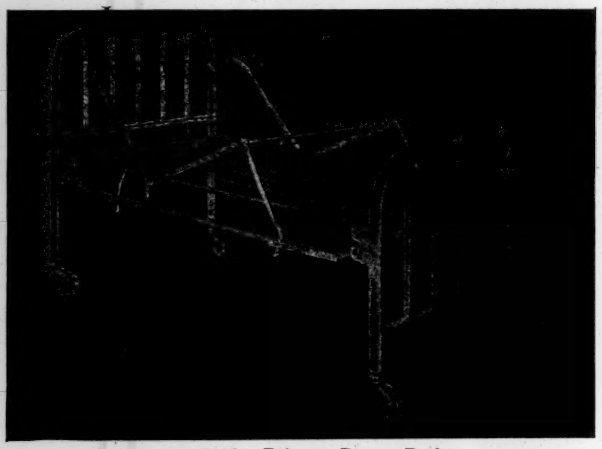

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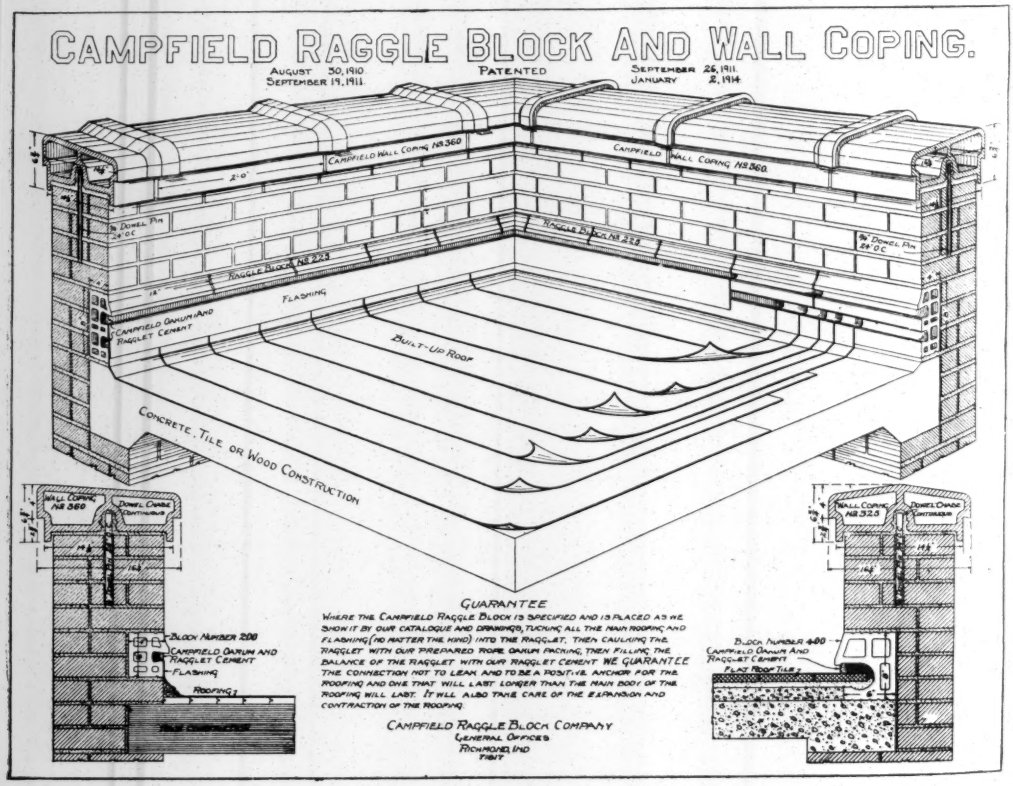

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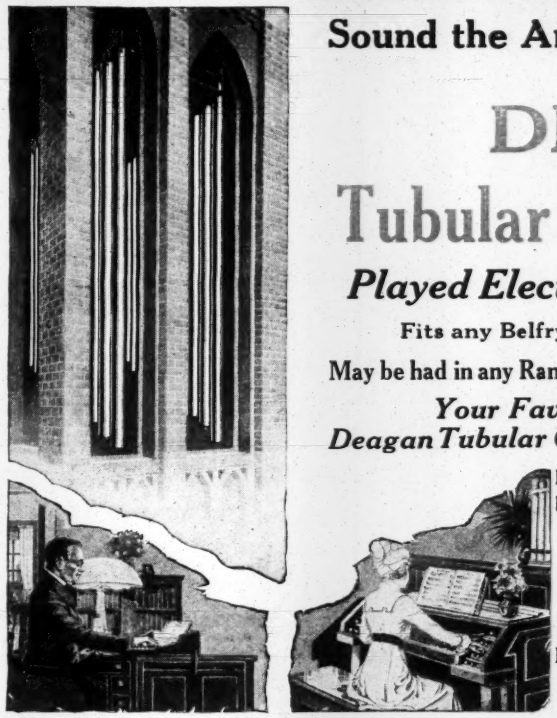

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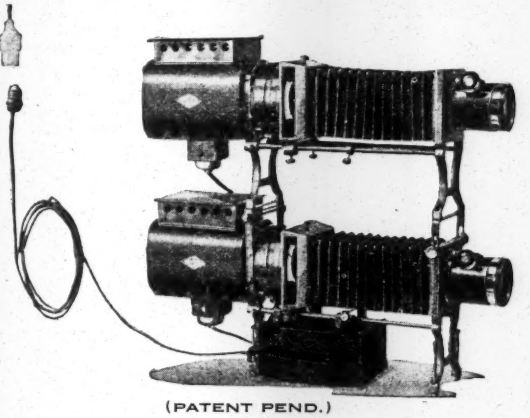

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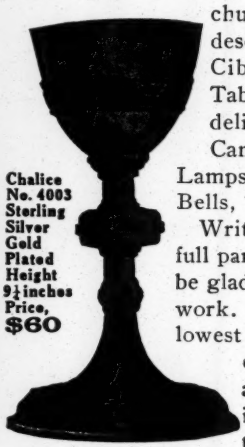

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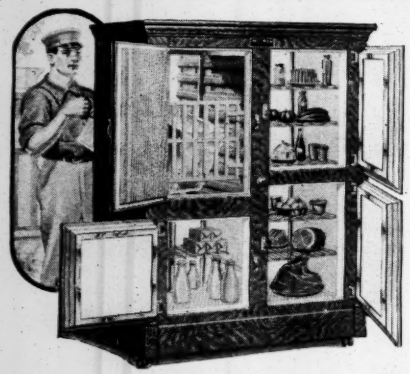

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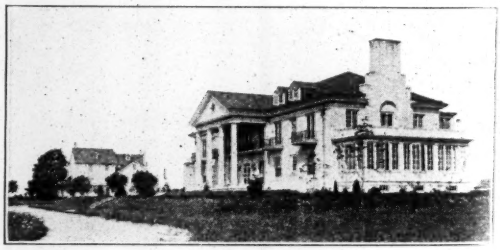

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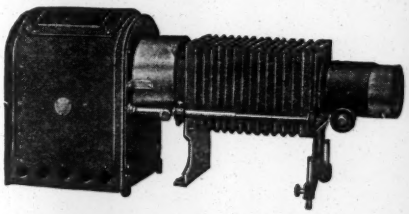

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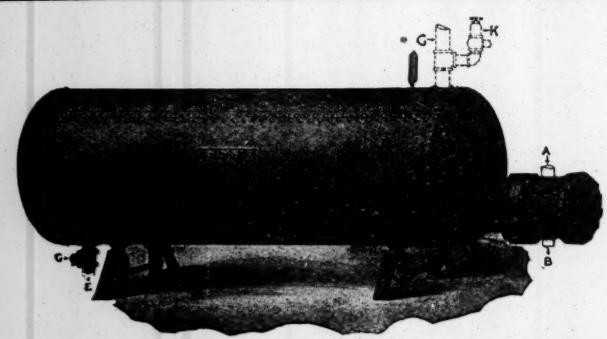

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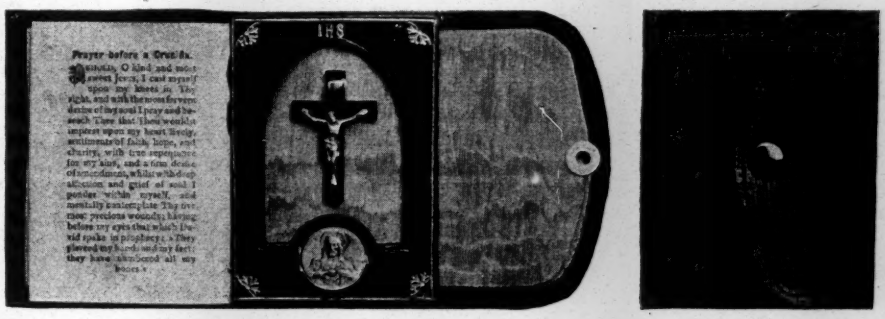

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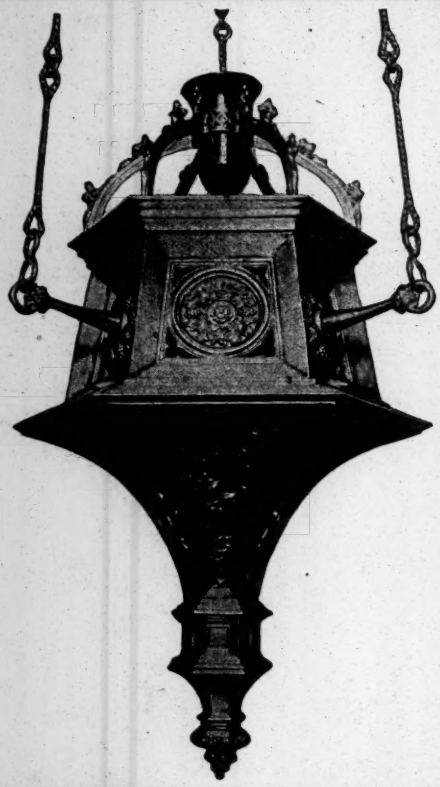

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